THEOLOGY

A MONTHLY REVIEW

LII. No. 346 APRIL, 1949

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

Editorial

The Church's Order - - - *W. Norman Pittenger*

A Man after My Own Heart - - - *Montgomery Belgion*

The Veneration of the Mother of God - - *Edward Every*

The Supply and Distribution of Assistant Curates - - - - - - - *Bishop of Winchester and others*

For full list of contents see within.

---

ited by Alec R. Vidler at Windsor Castle, and published the S.P.C.K., Northumberland Avenue, London, W.C. 2.

r copy. 12s. per annum, post free.

J.S.A. $3.60 payable to the Macmillan Co., 60 Fifth Avenue, New York 11 N.Y.

THEOLOGY

Editorial communications should be addressed to: The Rev. Alec R. Vidler, D.D., 8, The Cloisters, Windsor Castle, Berks. (MSS should not exceed 3,500 words, and should be accompanied by a stamped and addressed envelope.)

Business communications (including books for review) to: The S.P.C.K., Northumberland Avenue, London, W.C.2.

Advisory Committee

Montgomery Belgion
The Rev. Frank Bennett
The Rev. L. J. Collins
The Rev. W. W. S. March
The Rev. Prof. E. C. Ratcliff
The Rev. Prof. Norman Sykes, D.Phil.

Editorial Representative in the U.S.A.: The Rev. W. Norman Pittenger, General Theological Seminary, Chelsea Square, New York City

CONTENTS

		PAGE
Editorial		121
The Church's Order	*W. Norman Pittenger*	122
A Man after My Own Heart	*Montgomery Belgion*	129
The Veneration of the Mother of God	*Edward Every*	135
Studies in Texts: Luke xxiii. 34a	*A. H. Dammers*	138
Correspondence:		
The Supply and Distribution of Assistant Curates	*Bishop of Winchester, Archdeacon of York, C. K. Sansbury and F. Bussby*	139
The Ministry	*Eric Kemp and Norman Sykes*	143
The Philosophy of Christian Existence	*Stanley Godman*	145
Book Reviews:		
Jean Daniélou, *Origène*	*Wilfred L. Knox*	145
B. L. Suzuki, *Mahayana Buddhism;* C. Isherwood (Ed.), *Vedanta for the Western World*	*Frank A. Smalley*	147
A. P. Davis, *Isaac Watts;* H. Escott, *Isaac Watts's A Guide to Prayer;* H. Talon, *William Law;* H. C. G. Moule, *Charles Simeon*	*A. B. Webster*	149
R. Sencourt, *St Paul, Envoy of Grace*	*Richard Hanson*	151
O. Cullmann, *Les Premières Confessions de Foi Chrétiennes*	*C. F. D. Moule*	152
Max Warren, *The Truth of Vision*	*D. M. Baillie*	153
Wladimir Weidlé, *The Dilemma of the Arts*	*John Short*	154
Shorter Notices		155
Books Received		160

THEOLOGY

VOL. LII APRIL, 1949 No. 346

Editorial

DURING the coming months much will be heard from many pulpits nd platforms and written in many journals about the Book of Common Prayer, so that here we need do no more than welcome the our-hundredth anniversary celebrations. It is well that the opportunity should be taken to familiarize English churchpeople with the istory and contents of their Prayer Book, and to provide instruction in the principles of liturgical worship. It does not seem that he time is yet ripe for pressing to a head the need for a revised Book of Common Prayer, but the attention that is given to the subject this year may usefully prepare the ground by disseminating ppreciation of the present Book. *The Story of the Prayer Book*, by erney Johnstone and Ernest Evans (Mowbray, 3s. 6d.), is apt to this ccasion, and fulfils the promise of its title in a happy manner.

* * * * *

There has recently appeared the first of "The Torch Bible Commentaries." The general editors of this series are Dr Alan Richardson, Dr John Marsh, and the Rev. R. Gregor Smith. The aim of the eries is "to provide the general reader with the soundest possible ssistance in understanding the message of each book considered as whole and as a part of the Bible." *The Gospel according to St Mark*, by Prof. A. M. Hunter (S.C.M. Press, 7s. 6d.), ought to achieve his excellent purpose. The Gospel is dealt with section by section. Under each section there is a general commentary, and this is ollowed by a few notes on particular points or expressions that ccur in the passage. Prof. Hunter has not attempted to make an original contribution," but has contented himself with conveying o the general reader the findings of the best modern English commentaries. The style of writing is clear and attractive, and the book s well produced. Future volumes in the series will be awaited with nterest, especially those on books of the Old Testament.

* * * * *

"We shall endeavour," write the authors of *The Church of Rome: Dissuasive*,[1] "to acknowledge all that is good and truly Christian in he Roman Catholic Church." The first chapter, entitled "The Grandeur that is Rome," sets forth the strong and appealing features f Roman Catholicism, and though thenceforward the authors look t the other side of the picture they try throughout to state their ase with scrupulous justice and moderation. They rightly treat the uestion of truth as the fundamental one. "The test to which every ody claiming to be the Christian Church, or part of it, must in the

[1] Richard Hanson and Reginald Fuller. S.C.M. Press, 8s. 6d.

end submit is, not 'Does it work?' nor 'Does it attract?' nor 'Is i impressive?'; not even 'Is it ancient; does it possess some very ancien traditions?'; but *'Does it tell us the truth?'"* A careful, if rathe complicated, argument is developed about the relation betwee Scripture and tradition. There is a good chapter on the Reforma tion. In the course of the book lively things are said about most c the topics that are agitating contemporary theologians. This is book that can be commended to anyone who is considering th claims of the Church of Rome, if he is eager to think honestly an willing to think hard.

This Church of England

"DEAN INGE . . . has made a splendid recovery from his recent severe operation. I found him gloomy with regard to present world conditions. That was natural. He said he only read the morning prayers as they contained sufficient bad news to last him twenty-four hours."—"Letter from England" in *South Perak Review*, December, 1948.

The Church's Order

I. THE first requirement in a discussion of the ministry of th Christian Church is a consideration of the nature of the Churc itself. The Preface to the Ordinal, in the Book of Common Praye establishes the intention of the Anglican Communion to "continue the ministry historically found in the Holy Catholic Church. Bu what is the Church, in its relation to the person of Christ?

Fortunately in our time there has been a recovery of the Ne Testament and primitive Christian view of the Church. It is hardl necessary to demonstrate, to-day, that the earliest Christian convi tion, which has been central to orthodox faith through succeedin centuries, is that the Church is nothing other than "the Spouse an Bride" of our Lord, Incarnate God. The Catholic Church is n adventitious "gathering" of believing Christians; it is "the mystic Body of Christ, which is the blessed company" of all who posse and are possessed by the given faith. It is the inescapable reality c the Body of Christ; as such, it is also the inescapable *prius* to an consideration of the ministry, for the ministry is Christ's ministr functioning in His Body. So much would be granted by nearly a theologians of our day.

In some recent writing on the Church and ministry, two opposit errors have been made, however; we shall discuss these in some d tail. On the one hand, it is either maintained or hinted that th ministry has some existence or reality apart from the Church; o the other, it is held that the ministry functions for the Church, c for Christ in His Church, but does not possess any "ontologic status" in His Body.

The first error, which seems to haunt the monumental symposium *The Apostolic Ministry*, comes out explicitly in Dr Kirk's introductory essay, in which William Bright is quoted, approvingly, as saying that "the Church began in a clergy." Admittedly, Dr Kirk refuses the dilemma posed by the question, whether Church or ministry comes first, but the idea suggested in those words of Bright's reappears, by intimation or implication, over and over again. Certainly, however, the truth is that so soon as our Lord had drawn to Him His "little flock," the Christian re-creation of the Church had occurred; the embryonic new Israel was in process of formation within the womb of the "Israel after the flesh."

To distinguish in function between the "Twelve" and the "flock" may be necessary; but to carry this to the extent of a discontinuity is to misread the story. Furthermore, it is surely artificial to draw any sharp distinction, other than a functional one, between the "apostles" and the Church which they both represent and in which they function, after the resurrection. Form-criticism has surely done this service: it has made plain that the inescapable context for any and every remark in the Scriptures about the ministry is the fact of the continuing life of the community in the Holy Spirit, out of which the ministry speaks and for which it acts. Admonitions, exhortations, and explanations are intended to state or define the duties pertaining to those who minister in and for, as well as to, the community; there is no trace of a ministry even conceived of as separate from or theoretically different in origin from the Body of Christ itself, whose life is the risen Lord in the Holy Spirit whom He has sent.

There can be only one "essential ministry" in the Church of Christ, as the New Testament portrays it: the ministry of our Lord Himself, by His Spirit, in and through His Body. Hence the ministry for which the writers of the symposium (rightly, as we see it) contend, is only "essential" in what must be called, despite the apparent paradox, a "derivative" way. That way, however, may well be—and Catholic Christianity maintains that it is—necessary to the Church's life, serving as an "outward and visible sign" of the continuity and unity which ultimately rest back upon the one "essential" reality, Christ through His Spirit in His Church. That particular functioning may indeed be, and we should say that it is, not accidental but intrinsic to the Christian organism. But the point made by Dr Torrance, in his article in the *Scottish Journal of Theology* (September, 1948), must be met; and it is hard to see how the symposium can do this, unless some such line as that taken above is held to be correct. If the apostolic ministry is made essential in the absolutely final sense, a Christological heresy is certainly being advanced. On the other hand, if the ministry is not intrinsic to the Church, as our Lord's humanity was intrinsic to His Incarnate action, it would appear that Dr Torrance himself has fallen into Nestorianism.

For the opposite error to that hinted in *The Apostolic Ministry* the idea that the ministry possesses no genuine "ontological" status in the Body. Those who take this view are rightly intent on

maintaining both the "derivative" nature of the ministry and al its quality as a functioning agency for Christ in the Church; b they sometimes underestimate or deny the persistent and fund mental necessity for a ministry which shall have that capacity f continuing the Body's "structures" and so preserving, sacramentall the essential apostolic nature of the Christian community. In h valuable book, *The Coming Great Church*, Dr T. O. Wedel argu for the priesthood, sacrifice, etc., as rooted in the very being of th Church itself. But he fails to recognize that such truths, present i the inner life of the Body, have no significance in a world such ours, unless they are visibly, externally as it were, and by som divinely intended agency, expressed outwardly and made manifes If one may speak presumptuously, it was exactly this fact which le the Holy Spirit to mould the Church's order, so that there migh be an historic ministry, as a perennial and authenticated functio in the Body of Christ, continuing its identity horizontally throug the stages of historical development and expansion while relate unceasingly to the Holy Spirit who, by this means definitive (although not exclusively, since we cannot put human limitatio to that which God chooses to do) guarantees the apostolicity of th Christian witness.

There is nothing sub-Christian in this conviction, although Bish Neill would seem to imply as much by a sentence or two in h recent essay in criticism of *The Apostolic Ministry*. Such a view we have advanced is based on the indubitably Christian insistence God's incarnational or sacramental mode of operation; it is not co tradictory to the main line of New Testament evidence; it is foun explicitly in both Clement of Rome and Ignatius of Antioch. Th ministry in its true nature *is* functional, not only for the Church b for Christ in His Church by the Holy Spirit; but this function ministry is intrinsic to, and in that sense "essential" for, the ont logical reality of the Church and its apostolic nature; hence, it is ministry which itself has an ontological reality.

Obviously Christ Himself is the eternal as well as the historic *prius* for the ministry of the Church. It is from Him that the Chur derives its being; it is from Him, too, that all ordination and cons cration take their origin, through the operation of the Holy Ghos It is He who by the Spirit is the first and true minister; hence th Church's ministry does derive from Him, and from Him directl But there is no necessary contradiction between the two propos tions: "All ministry from Christ" and "All ministry functional the Church." The only way in which such a contradiction cou arise would be from failure to understand that Christ is Lord ov His Church as well as the very Life of the Church which is His Bod To say that the Church's inner reality through the Spirit is the pr condition for all ministry is simply to say that Christ Himself is t pre-condition, for *He* is the inner reality of the Church, which is H Spirit-informed Body possessing the fullness of apostolic commissio

II. The Church is the Body of Christ. It is no amorphous affair; is an integrated, truly organic unity. And while it is unquestionab

true that the organic conception can be pushed to absurd lengths, as Mr Dillistone has remarked in a recent number of *Theology Today*, it is also true, and even more so, that St Paul was prepared to go some considerable distance in using the analogy. In any event, the impact upon men of the life of Incarnate God had for its result, humanly speaking, the emergence out of the older Israel of a social organism, called in the New Testament "the Body of Christ," created by God the Holy Spirit in response to the action of the Eternal Word made flesh. The Church was a divine society, closely knit together and indeed one; it was also articulated even in New Testament days and more markedly as it came into contact with its environment, into several "structures," regarded as marks of its continuous and identical life in the Spirit.

For our present purpose we need only mention certain of these. There was the response in faith, from the somewhat inchoate belief that Jesus was the Christ to the developed Nicene and Chalcedonian affirmations, carrying with it the whole trinitarian view of the nature of God and His creative, redemptive, and sanctifying work amongst men, as well as belief concerning the nature of the men whom God would save, the world in which they live, their ultimate destiny, and the final *telos* of the created order. This faith explained why there was a Church at all; it was the apostolic gospel. The second articulation was in worship. Here again we may trace development from the "Last Supper" to the eucharistic *anamnesis* of the incarnation, passion, and death of Christ in the later New Testament period and in the primitive Church. The Church, which had the *why* of its existence in the apostolic faith, found expression for that existence in the sacramental action which our Prayer Book so properly describes as "the continual remembrance of the sacrifice of the death of Christ." A third mode of response in the Spirit-informed society was that participation in the life of our Lord described by St Paul as life *en Christo*, introducing into the believer's being a new principle, catching him up by the Holy Spirit, as it were, into another dimension of existence with an engraced relationship to God and his fellow-men through Christ in the Spirit whose fellowship was the Body.

But maintaining and authenticating these three was the apostolic ministry, whose germinal period is described in the New Testament, but whose reality was more adequately developed as the community came into contact with the world, emerging through a legalistic period into a developed form such as our Prayer Book Ordinal describes.

The problem of origins is always difficult. But we may surely note that the notion of a ministry is not alien to our Lord's mind, since He commissioned those who would go for Him to preach, teach, heal. We may point to the work of the apostolic band as portrayed in the Acts and in the Pauline and Johannine literature. Above all we may cite the influence of Jewish polity on the primitive Christian fellowship. This background is particularly important. The existence of the Jewish elders, the institution of the sanhedrin, perhaps the con-

ception of the shaliach or special representative of the Great Sanhedrin and the High Priest (although this is a disputed matter, and the writer's opinion is that it should not be pressed but used with considerable caution), had their part in bringing about the "order" of the young Christian Church. Surely within at most a hundred years from the Resurrection the normal ministry was that of bishops, presbyters, and deacons, and while the particular distribution of duties was later modified and responsibilities transferred, there is no doubt that by this time the Bishop was taken to be the Church's chief minister, in the succession of the apostles in function, the principal celebrant of the Eucharist, and the responsible officer in ordination. This was before the faith or the worship of the Church had been "worked out" in a sense anything like so precise; and it is noteworthy that later deviations or variations are few and unusual and attract attention precisely because of their exceptional character.

Now our contention is that this total development into "structures" is the means whereby continuity and identity are preserved; all of them sacramental in the sense that they are outward and visible ways in which the Church's life in the Holy Spirit is declared and made available for succeeding generations of men. And the "structures" are so interrelated that alteration of any one imperils the rest; a dismissal of the apostolic faith weakens the worship of the Church and eviscerates the ministry of meaning, while an overturning of the historical ministry can lead to modification in stress and emphasis such as may produce reduction, change, or even denial of the apostolic gospel. The Church is "Catholic" in this special sense, as the Eastern Orthodox tell us; it is *καθ' ὅλου* richly integrated, in an organic sense.

It is in some such fashion that we may rightly defend the ministry which the Anglican Communion affirms should "be continued . . . and reverently used and esteemed in this Church."

III. In the light of the preceding remarks, how can we commend the traditional Order of the Church in such a way that we may secure, at the least, deeper and more sympathetic understanding amongst those who are separated from us? Perhaps we may set down *seriatim* certain propositions which are intended to serve this purpose:

1. The only priesthood *ultimately* predicable by Christians is that of Christ Himself, God-Man and representative of God to man and man to God. As such, He is the "essential" minister, and He only.

2. The priesthood of Christ is not simply extended in but is identical with the inclusive priesthood of His mystical Body the Church. Despite its error, sin, and weakness, the Church is the apostolic community, in which Christ dwells by the Holy Spirit; to speak of the priesthood of the Church as "the people of God," bought by Christ and sanctified by the Holy Ghost, is to speak of the priesthood of Christ himself.

3. Every member of the Church, "in his vocation and ministry," shares in this universal priesthood of Christ as being a sharer in the priesthood of the Body of Christ. No Christian is "priest" in his

own right or by virtue of individual relationship to God, but because he belongs to Christ's "royal priesthood." The doctrine of "the priesthood of all believers," interpreted as attaching to those who by participation in Christ's life through the Spirit are stones of His building, is soundly scriptural and thoroughly Catholic.

4. The priesthood which attaches to the *ordained* ministry of the Church must be held in relationship to the considerations set forth in points 1-3. The ministry does not impart its priesthood to the Church; it receives its priesthood from the Church—that is to say, it receives it from Christ, through the Holy Ghost, in His mystical Body.

5. This ordained ministry, fulfilling priestly functions for Christ in His Church, is a "ministerial priesthood," as Moberly put it in his great book. It is a "derived" priesthood, coming from Christ in His Body and functioning alone for Him and for His Church, through the Spirit who is Christ's *alter ego;* but it is ontologically vital, since it outwardly guarantees the Church's apostolic mission, its apostolic gospel, and its apostolic worship.

6. Since the priest acts for Christ in His Church, in offering through the Holy Spirit "the sacrifice of praise and thanksgiving" which is "the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby," he is "a sacrificing priest," though this is not a personal right but an ontological function, in the sense in which the Anglican Archbishops defined it in their reply to the papal encyclical on Anglican orders.

7. The function of the Bishop, in this context, is not so much to govern the Church as to be "chief pastor," steward of the faith, worship and life, as also of the ministry. The office of bishop cannot exist without some definite meaning; that would put it in a class with fetishes and magical devices. Its significance is that it is the historically developed means by which the Holy Spirit has secured for the Church a visible continuity in apostolicity and a visible persistence in identity, both in faith and in work. Ordination by a bishop *effectually authenticates* a man, not in a merely automatic or mechanical way, but in a manner established by the operation of the Holy Ghost, as an accredited agent of the whole Church. This is the meaning of *validity,* and the only one we need to claim; and the term has no reference to the spiritual value or the unquestioned benefits derived from sacraments or acts performed by those who are not so ordained, whom God undoubtedly has richly blessed and freely used.

8. Insistence on ordination by a bishop, himself rightly ordained to his office, is made in the desire to share with all others "who profess and call themselves Christian," the particular and precious heritage which the so-called "Catholic communions" have received. It is surely desirable to give to all existing ministry that full authentication which the episcopate historically—and as we believe, theologically—guarantees, in order to make possible a full catholicity for all Christians.

9. The most helpful sign of our day is the growing interest in

liturgical worship, in the centrality of the Lord's Supper as the expressive act of the Body of Christ. Here the nature of priesthood, functioning on behalf of Christ in the Church, under the Holy Spirit, is most plainly manifest. Understanding at this point will do more than anything else to bring about understanding of the ministerial office and function, as the "Catholic communions" envisage it.

10. On the other hand, the "Catholic" ministries must recognize the place of the "preaching of the Word" which has been the glory of "evangelical Christianity." There is no reason why they should not welcome whatever external action, equivalent to ordination, which their separated brethren might ask, in virtue of which their prophetic gift may be enhanced and they may be given authentication as "prophets." If "evangelical" bodies do not feel such action is necessary, Anglicans cannot be accused of "one-sided" demands when they ask for "ordinational authentication" on the part of those who have not yet reached this in the sense in which our earlier points have indicated.

IV. The Church's ministry stands for and effectually embodies the divine action which creates and sustains the Church as the Spirit-empowered Body of Christ. This order is from God through Christ by His Spirit to and in the Church. By it the gospel of man's redemption is vindicated as from God rather than from men. But the ministry, so understood, has historical continuity with the past and, from the historian's point of view, is a developing emergent from that past. It comes out of the Jewish pattern, in response to the insistent pressure of event and circumstance, moulding itself as a "structure" in the Christian community. It is quite improper to set up the terms, *from God* and *historically developed*, as if they were contradictory opposites. The truth is that both terms must and can be maintained. The ministry is from God *and* it has been historically developed—developed in ways which are not entirely clear, but which have ended in a given order which, to use hackneyed words, is not only of the *bene esse* of the Church but, if our line of argument has been valid, also of the *esse* of the Church. How else could the Church's order, or anything else, come from God, save through the realm of historical event and in interaction with the whole rich complex of happening which we call history?

We must always speak honestly, and always in love, about our belief and practice. Superficial agreement, secured by silence or ambiguity, will not lead to true union. True union means sharing our differences and learning from them, as well as finding agreement in common concerns. The only reunited Christian Church worth the effort to secure it is one which is based on principle, not expediency, and includes without diminution or loss the fundamental truths which the several Christian traditions believe they have received as gifts from God—and for which, therefore, they must reverently and humbly contend.

W. Norman Pittenger.

A Man after My Own Heart

THERE has already been a reference in these pages (LII, No. 341, November, 1948, p. 433) to the French moralist M. Gustave Thibon. It was then mentioned that he is a self-taught peasant whose books and lectures have won for him a considerable name, not only in France, but also in Switzerland and other countries of the Continent, and that one of his books was lately issued in translation in the United States under the title *What Ails Mankind*. He deserves consideration, and some account of the substance of his writings is likely to be of interest.

For a writer to be of peasant origin is not in France uncommon. Péguy will at once come to mind, and there are plenty of others. But with hardly an exception they have gone to a university, and in the process they have been transformed. Like Mr T. S. Eliot's anthropologist, "who, in order to understand the inner world of a cannibal tribe, has partaken of the practice of cannibalism,"[1] they can never be quite one of their "own folk again." M. Thibon's schooling, however, was confined to the species called once upon a time elementary and now primary. At the age of eleven he went to work in his father's fields, and to-day, in the valley of the River Ardèche, deep in the heart of rural France, he himself is still a farmer. He has never been parted from his roots. Throughout his life he has continued to draw his sap direct from the earth, remaining in harmony with the great rhythms of nature—seedtime and harvest, growth and decay, birth and death. At the same time he is a man of learning. In his adolescence he was seized with a passion for books, and it happened that he was then given the run of a library which a neighbour and friend had inherited. Without a teacher and without asking for time off, he succeeded in mastering Latin and in also learning Greek, German, and mathematics. He read the philosophers and the poets. He knows thousands of lines of verse by heart, and he has published a volume of poems of his own.

These biographical details serve to show that even though his medicine for restoring the West to moral and social health—medicine to which I shall come in due course—may be harsh to the taste of the moment, it is not selected owing to any frustration of class-spirit, nor has he prescribed it in isolation from the everyday world and the common lot. But it would be impertinent in both senses of the epithet if, on account of them, his writings were to be looked upon as being in any way the production of an oddity or freak. Those writings express the simple good sense of the man of the soil. The central event in his life was the discovery of the Christian religion. While acquiring knowledge, he came, like our own Eric Gill, to embrace Roman Catholicism thanks to his private unguided reflection. His books bear no *imprimatur*, and they are free from any taint of Saint-Sulpicerie. They commit himself rather than the hierarchy of his Church. Nevertheless, knowing him so far only by

[1] *Notes towards the Definition of Culture*, p. 41.

correspondence, I make bold to say that they breathe the same serene hope and sense of creatureliness that must bestow on the thoughts and actions of his daily life elevation and dignity.

His first book[1] appeared in 1934, although for some time before that he had been contributing to religious periodicals. As he is coeval with the century, he can be assumed not to have picked up the pen till he had something to say. By now he is the author of nine volumes of prose, and together they amount to an exegesis—still of course incomplete—of an affirmation of Pascal's. "The secret of being cheerful and pleased with life is to be at war neither with God nor with nature."

Pascal, indeed, is one of two teachers of the past whom M. Thibon has made most his own. The name of the other comes at first with something of a shock. It is Nietzsche. In an early article he depicted Nietzsche meeting his match in St John of the Cross, and to Nietzsche again he has now devoted the whole of his latest book.[2] Yet the paradox here is on the surface. If we will read this book, we shall see how the lessons of Zarathustra and of the Superman can direct the apt auditor to the true light. M. Thibon may be said to aim at sustaining four theses.

The first is that it is fatally easy to be a false or pseudo-Christian. The second is that the anti-Christian invariably demonstrates the human need of God. The third is that human society, to the extent it is in our power to shape it, should have a form consistent with the facts and laws of human nature. The fourth and last is that holiness is now becoming accessible to the laity.

In support of the first two of these four theses, Nietzsche is put under heavy tribute. As M. Thibon says, the man who thought to destroy a false faith helps to purify a true faith. Nietzsche is a unique and almost infallible master of the art of exposing whatever there is in Christianity—viewed as a historical and psychological phenomenon—that is not Christian. Nietzsche is alive to the most dreadful drama apparent in the spiritual history of mankind. Paraphrasing him, M. Thibon says:

> By means of a monstrous subversion of values, beings of the lowest order—in the front rank of whom must be placed the ascetic priest—have attained the road to victory and domination; they have even become God's representatives on earth! These decadents know how to play at fine "souls" and at consolation. Their mouths are full of the words "pity" and "forgiveness," but what lies concealed in their so-called "goodness" is pride and envy. They encourage suffering in order to comfort it. They have invented and they cultivate sin in order to forgive it. Thereby they ensure and perpetuate their own dominion over the earth. These physicians of the soul incessantly poison the wound so that they may incessantly be called upon to bandage it.

According to M. Thibon, everything that Nietzsche says in *The Genealogy of Morals* about Christians is true, excruciatingly true, of a whole category of persons calling themselves Christian, those for whom religious aspirations are no more than an illusory cure for

[1] *La Science du Caractère* (Paris: Desclée, de Brouwer).
[2] *Nietzsche ou le Déclin de l'Esprit* (Paris: Lardanchet).

ills all too real, and who, being at once too poor in spirit for this world and too impure for the next, mimic the divine love instead of living it, adoring, under the name of Christ, the false gods of resentment and revenge. Asceticism, holiness, and all the religious virtues which are exhibited in the obliteration of the human self for the benefit of God, have often been a means whereby the self goes in its own pursuit—a disappointed and wounded self which, having lost its sense of the earth, adores, as God, its own desire for the impossible, and draws an imaginary heaven out of the all too real hell that it carries within.

But—M. Thibon continues—if such pseudo-Christians are but masquerading egoists, they are not peculiar. All modern idols are deifications of the self, or of some fragment of the self, and the one eternal symbol of idolatry is the myth of Narcissus. Nietzsche not only penetrated the disguise of the bogus Christian; he also made it henceforward impossible for good to be divinized. Nietzsche destroyed once and for all the concept of good in itself; he showed that good can only be good for something.[1] Yet Nietzsche's own ideals are, as much as those he overthrows, mere phantoms. They may be given the names of life, strength, health; they remain figments of the mind. The champion gravedigger of ideals excelled in excavating his own sepulture. Had he taken one more step, had he cast one glance over the wall of the jail in which his pride had locked him up, he would have seen that the solitude of purity, the weakness of true strength, and the penury of fabulous riches, combine in testifying to the insertion in material nature of a higher principle, and that this principle is irreducible to that nature. The superior man who is not at home in the world partakes of that "weakness of God" that "is stronger than men." Nietzsche would have us worship ideas in the guise of ideals. But God is not an idea; He is a presence: not an ideal, but a focus of ideals.

> That sun of the spirit which our myopic eyes so wretchedly mistake for the objects which it illuminates—we call it God. But whatever name we bestow on it—rest, happiness, superman, or city of to-morrow—it remains both absent and present in all the goals which we pursue, as water, even when we seek it in dregs and mud, remains both absent and present in our thirst.

And, according to M. Thibon, as with Nietzsche's own ideals, so with those shadowy political and psychological doctrines now in their heyday.

Whereas men of the Renaissance awaited social salvation from the loosening of restraints and from the satisfaction of individual temperament, the men of 1789 placed all their hopes in a transformation of the social structure. Regarding the theory of democracy, M. Thibon, in another of his books,[2] insists that he has nothing to say. Nor would he be thought to deal with democracy as a political institution. Democracy takes a host of forms, and between one extreme

[1] Unaware of the existence of *Principia Ethica* by G. E. Moore, M. Thibon does not realize how since Nietzsche the impossible goes on being performed.

[2] *Retour au Réel* (Paris: Lardanchet).

of these forms and the other the distance is immeasurable. What he makes the target of a frontal attack is the human ideal which he calls the *mystique démocratique*. He suggests that it shall be judged entirely by its fruits; for the most modest fulfilment in practice is of more value, he says, than the most noble game of *solitaire* with the player a disembodied mind.

At first sight the democratic ideal appears to call for the application of Christian precepts to human society. It appears as the social and political incarnation of the Gospel message. But by now it is, he says, a commonplace that the spread of democracy has had practical results diametrically contradictory to the democratic spirit. The preaching of purity and incorruptibility at the French Revolution was followed in the last century by the scramble for material wealth, and then arose the insistence on spot cash in every kind of satisfaction that is prevalent to-day. The doctrine of human brotherhood has consigned the individual to a solitude without historical parallel. The call to freedom has summoned men into an inhuman servitude. Although the great revolutionary principles were greeted to begin with as being the echo and fulfilment of the Gospel, acceptance of them has turned vast numbers into atheists. All this, according to M. Thibon, was bound to happen. From the first the *mystique démocratique* has worn of Christianity only the mask. It is a caricature which men set up after they had turned away from God without abolishing their need of Him.

Only a corruption of religious feeling, M. Thibon says, could explain the vogue of anything as ridiculous as universal suffrage in the abstract and inorganic form in which it operates to-day. If the worth of the suffrage is now generally accepted as beyond question, it can only be, he thinks, because it corresponds to an occult need. It is the parody of the universal appeal of God. And the *mystique* contains still other parodies. The forgiveness of sins is made the denial of sin. Man is to be delivered from the consequences of his corruption. The need to be born again becomes the obliteration of the past. Man is to be readmitted to Eden. On the gates of that garden is a notice which, to the Christian, reads: "Closed for ever," but for the dupe of the democratic ideal the same notice reads: "Closed for reconstruction." Whereas Christian equality, being founded on a love that elevates, implies that natural inequalities are to be transcended, democratic egalitarianism, based as it is on the envy that degrades, assumes that natural inequalities are to be ignored and discarded.

Let us, M. Thibon says, only look about us, and we shall see how much is now going wrong that the whole complex of new reforms does nothing to arrest. He alleges that every year half a million abortions are performed in France. He points to the instability of modern marriage, to the desertion of the land, to the pitiable ambition of village youths to become officials or some other species of Kipling's "ignorant, street-bred people." He mourns the loss of that pride in work well done that was till recently the apanage of husbandman and craftsman. He deplores our indifference to being

leaderless. In a world where work has become anonymous and irresponsible, where the State is everybody's sugar-daddy, where the individual is condemned to isolation and promiscuity, the politician is content to submit to the voracious encroachments of technics in utter disregard of the physical and moral requirements of the human being. Instead of unifying, we centralize. Instead of fostering natural leadership, we effect a procrustean levelling from below. Whatever we do, it is without having first paused to recollect what is man's nature and what are his primary needs.

> Admittedly man is not made for solitude. But neither is he made for multitude. *Misereor super turbam*. Man is made to live in small vital groups, beginning with the family and the local community and extending to the fellowships that arise normally from participation in an undertaking or from following the same craft. Those groups alone are capable of putting him in the way of fulfilling his self and of connecting him successfully with vaster organisms.

Now, instead, both the individual and the small groups are being resorbed into an abstract *etatisme* under which, owing to the severance of the natural ties and supports of the people, freedom is doomed to become anarchy and order tyranny.

Of course there can be no question of scrapping the machine any more than of returning to the stone age. But that does not mean that nothing out of the past can be revived. Let us repeal the law of majorities and abolish the wayward power of the masses. Let us strive for the unity that draws together instead of idolizing the multiplicity that disintegrates. Let us understand that it is not enough for each to have a place; what matters is that each should be in his right place. For the atomized society of the middle class, and of all who aspire to be in offices, let us substitute an organic society, one in which every man—within his limits and in co-operation with his neighbour—will be free to do what he alone is qualified and able to do. In all things, let us subordinate having to being.

The ardent convictions of M. Thibon have unmistakable affinities with the beliefs of the biologists who conduct the Pioneer Health Centre at Peckham and with those of Lady Eve Balfour and the Soil Association. He knows, in the words of Dr Pearse and Miss Crocker, that there is "mutuality at work in the living world" and an "essential shuttle-throw from environment to organism, and from organism to environment, each throw changing the design, each change affording stimulus to the next change that is to follow."[1] He knows that the shuttle-throws are not only physical, but mental and spiritual as well. He knows that we tinker with the shuttle-throws at our peril. He knows that if our lives are not to be divested of their last shreds of humanity, we must rescue the family.

That gives a special relevance to the announcement which he makes in his book on marriage,[2] the announcement that something has begun to occur in the life of the spirit that had never occurred

[1] *The Peckham Experiment*, pp. 24-25.
[2] *Ce que Dieu a uni* (Paris: Lardanchet).

before. He sees a new spiritual leaven at work among Roman Catholics. It is, he says,

> a broadening of the ways of the Lord, a descent of the sacred into the profane, of the eternal into the temporal, of the spirit into life, unprecedented in history. On the one hand, grace tends more and more to impregnate and to exalt the natural and vital values; on the other, affective and even mystical Christianity is spreading progressively in the laity among those with temporal vocations. Things of the earth and things of the flesh, at last recognized and adopted by the spirit, no longer have to hide in the dark or to come forward in disguise. Passions and instincts may be displayed both in their biological purity and in full communion with spiritual love. The whole man is restored to God.

In announcing the signs of this new leaven, he utters a warning against a dissociation of past and present. The new spirituality now appearing is, he says, the fruit of all the endeavour and heart-rending that went before. He has always believed, he says, that, above the "nights" described by the mystics—whereby the divine love is purified in individual breasts—the human evolution of Christianity includes "historical nights," great trials on the scale of all mankind, in the course of which new eras of spirituality are elaborated.

Let this be as it may, he is convinced that to-day the ascetic flight and retreat from life and from temporal realities are in course of being transformed. An exceptional mode of living, a complete renunciation of the exercise of certain natural faculties, are becoming progressively less necessary to profound contact with God and to the complete immersion of the spirit in charity. Now a saint may be an absolutely normal person, in no way superhuman. In fact, it is between superhuman and supernatural that a far-reaching dissociation is going on. St Thérèse de Lisieux may mark, he suggests, the transition from one kind of holiness to the other.

And it is, he says, in marriage especially, in the development of the religious and even of the mystical life by married couples, in the lived assumption of carnal delights into divine charity, that he sees a happy symptom of the discarding of the negative residue of asceticism, a happy augury of human synthesis and "internal catholicism." To fall in love and to have one's love reciprocated is to experience a sudden transfiguration of the world. But in this there is illusion. The intoxication which promises all things and seems on occasion to confer them may infect the spirit with an emotional warmth, a lyrical vibration, ineffably profound. It effects no internal purification and no *conversio morum*. These, if they are to happen, can only come later.

For in sexual love we begin by being selfish. Neither lover is really aware of the reality of the other, and the beloved is but the mirror of desire. Thus in the relations of a couple there ensues an arid phase. Love grows covetous. It wants to grasp the secret of the other's being; not, however, in order to share that secret, but to kill it. The dry season of love is akin to the dry season already familiar in the course of the mystical quest of God. There are ways out of the one as out of the other. According to M. Thibon, the dry season of love seems to have three possible sequels. Love may wither and

die. Or there may be what he calls a symbiosis of two egoisms, a kind of artificial compromise between two souls that have become closed and alien to one another. Or, lastly, as the result of a combination of passion, friendship, mutual sacrifice, and prayer—all four indissolubly one in actuality—eros may be purified and become indistinguishable from agape—a particular manifestation of agape, from which each partner to a marriage will draw sustenance, because he or she then lives by the gift of self.

It is possible that among Anglicans, accustomed as they are to a non-celibate priesthood, the advance of holiness out of the cloister into the everyday world will not seem the contemporary novelty which it is for M. Thibon. But that will not make his four theses any the less challenging. In his quarrel with the plans now afoot to enable everybody to live like a clean beast, in release from both spiritual anguish and spiritual joy, he is no *laudator temporis acti* and no long-faced opponent of bear-baiting because it gives pleasure to the spectators. Nor is he, as Bernard Shaw and H. G. Wells were a generation or two ago, the purveyor of a heterodoxy which will be to-morrow's orthodoxy, a Balenciaga or Dior[1] of new fashions in thinking. Rather he belongs to the permanent opposition whose quiet voice has been audible at every succesive stage of human thought—that opposition which knows that no cause is ever lost because no earthly cause can be ever won. But at the same time as he nurses no illusions concerning the human condition, and looks to no deliverance in this world from the pain, the injustice, and the heart-ache, he could not well be more confident of the opportunities that confront men for terrestrial well-being, provided only they will remember that they have been redeemed.

MONTGOMERY BELGION.

The Veneration of the Mother of God

"My mother and my brethren are those which hear the will of God and do it" (Luke viii, 21; cf. Mk. iii, 35, Matt. xiii, 50).

"It came to pass that a certain woman of the company said unto him, Blessed is the womb that bare thee and the paps that thou hast sucked. And he said unto her, Yea, rather, blessed are they that hear the word of God and keep it" (Luke xi, 27-28).

A form critic might ask the question how these sayings found their way into the written Gospels. What was the particular need of the Church, which these passages met, when the Gospels were written? Did the Church already need a warning against the excessive or mistaken veneration of Blessed Mary? There is no evidence for that. But there is some evidence that James, the brother of the Lord, claimed some authority in the Church on account of his relationship to the Lord, and there is still more evidence that Chris-

[1] I have it on authority that Balenciaga and Dior constitute to-day the vanguard among great couturiers.

tians of Jewish birth claimed to be in the position of "Founder's kin" in the Church, after the admission of the Gentiles. These sayings of Jesus may have been recorded, in the form which they take in the Gospels, partly to express a protest against the boasting of Christians of the Davidic family and Jewish Christians generally.

In Matt. i, 16; Luke ii, 41, 48; Luke iii, 21, etc., Jesus is called the Son (or the reputed Son) of Joseph. It may be, of course, that Mary and Joseph were related by blood, although Luke i, 5 and 36 imply that Mary was of the Aaronic house, but the claim of Jesus to be of the seed of David is traced through Joseph in the Gospels as we have them. A critic might say that there are traces here of the early currency of an infancy narrative without the virgin birth. This narrative laid stress on the importance of the family to which Jesus legally belonged. It represented the Judaic Christian standpoint in the controversy recorded in Galatians.

In the Lukan story of the Annunciation, as we now have it, and in Matt. i, 18-25, the virgin birth appears. According to Luke, Mary is chosen to be in the closest of all corporal relations to Jesus, on account of her faith and obedience. She is His mother because she does the will of the Father and hears and keeps the word of God. She is the first to respond to God's call concerning Jesus Christ. We may notice Luke's actual expressions in Luke ii, 19 and 51. "Mary kept all these sayings and pondered them [or gathered them together] in her heart" (cf. Luke xi, 28). In Luke there may be seen a reconciliation of the Pauline standpoint with that of the Christians of Palestine. Israel is chosen; the land is chosen; the House of David is chosen, and Mary is chosen; but the basis of the choice is not fleshly works; it is the righteousness of faith (cf. Rom. iv).

It is often said in modern commentaries that Mary the Mother of Jesus, where she appears in St John's Gospel, is an allegorical figure, representing the Jewish Church. It is quite clear that the woman of the twelfth chapter of the Apocalyse is (at the beginning of the chapter) the Israelite nation, or the remnant, giving birth to the Messiah. It is here suggested that the Mother of Jesus in the Synoptic Gospels similarly represents the part of the Jewish nation which was predestined to believe in the Messiah, and that she is both "the Virgin daughter of Zion" and "she that travaileth." There are Old Testament roots of the two conceptions of Israel as the "Bride of Jehovah," and Israel as the Mother of the Deliverer (Mic. iv, 10; v, 3; Isa. vii, 14; viii, *passim*; ix, 6; Hos. ii, 14-20, etc.). St Paul in Galatians makes use of the figure of speech in which the true Israel is the Mother of the New Isaac and of all His disciples, in Him; this is worked out in apparent independence of the story of the Nativity of Jesus (Gal. iii, 16; iv, 19). In Ephesians the Church is the spotless bride of Christ (Eph. v, 25-27, cf. Rev. xxi); no reference to the union between the Word and the flesh in Mary's womb seems to be intended. But it by no means follows that there is no connexion between the ideas of St Paul and those of St Luke or that both are not influenced by the thoughts which were to find expression in the Apocalypse and in St John's Gospel.

Many critics would argue that, if Mary is allegorical, she is *ipso facto* unhistorical; the virgin birth is a myth and nothing is known of the "real" mother of Jesus, if Luke and Matthew were influenced by such considerations. And it is true that nothing is known of the mother of the merely human Jesus, because the merely human Jesus did not exist. For those who do not believe in the Incarnation, all the miracles of the Gospels, and indeed the Gospel stories in general, are more or less mythical; everything which either fulfils prophecy or foreshadows the later belief and practice of the Church is under suspicion of being an invention from the secular point of view. But a believer in the Incarnation may say that the Feedings of the Multitudes have a Eucharistic significance and are also facts. Similarly, to a believer, the virgin birth is a fact (concealed for some time after the resurrection and so not part of the original Apostolic Proclamation, but emerging in the teaching of the Church during the first century); that does not prevent believers from considering its meaning in terms of the Mother of Jesus as the representative of those who do the will of God. The Incarnation means that God writes a parable in the language of historical facts and events.

Christ forms His Eucharistic body by taking our gifts; He forms His body, which is the Church, by taking us; He does this, as He took flesh of the Virgin Mary, through the willing and pure-hearted response of the human will to the call of God. "They that hear the word of God and keep it" are the Church, are the brothers and sisters of God Incarnate, and are, in one sense, the virgin mother, as all Israelites are Jacob, and all believers are Peter, and all who are converted are Paul. That in no way lessens the individual historicity of Mary, Peter, and Paul. There is a Biblical Root of the conception of the Theotokos as the "deified" human being, the "man" who is "made god by grace." The Theotokos in the Bible is the last link, before the humanity of Jesus, in a chain of "ancestors of God," going back through David, Jacob, and Abraham, to Noah, Seth, and Eve; she is also the first "Theophoros" in a line of Christian saints and fathers. If she is unique, uniquely foreknown and uniquely endowed, she is also one of many, each of whom received his or her unique gift. Each of Christ's ancestors, and each of the saints, "whom he foreknew, did predestinate, and also called," has a unique relation to God and a unique gift of grace. (Many Eastern Orthodox, and some Anglicans, would say that the Roman Catholic dogma of 1854 both makes an exaggerated distinction between Mary and the rest of the Saints, and assigns to a divine gift, *ab initio*, what should be regarded rather as the result of her own free use of divine grace.) Mary is blessed not simply because God chose her to be the Mother of God, but because her sanctity corresponded to her unique rôle; she is the Most-Holy-One, not simply because of a physical fact, but even more because of a spiritual relationship between her and God Incarnate.

Apart from the idea of the Virgin as the first to respond to the call of God concerning Christ (and as the Second Eve), it is difficult for us to see the virgin birth as more significant than any one of the

miracles of Christ, which, in our time, may or may not be regarded as actually historical. The case for its place among the great saving facts, recited in the Creed, although it was not in the kerugma of the Acts of the Apostles, is that it signifies God's eternal method of dealing with man, as a free and rational creature. EDWARD EVERY.

Studies in Texts

Luke xxiii, 34a.

"AND Jesus said, Father, forgive them; for they know not what they do." Few English critics have been able to support Harnack in his spirited defence of the authenticity of this saying. Faced with powerful opposition from the evidence of the MSS, most of them have left undefended the argument that it is an original part of the third gospel. But they have done so with reluctance. The wind of criticism is tempered to that shorn lamb, the "ordinary" Christian, by as negative an admission of defeat as possible. For instance, "It cannot be certainly concluded as part of what Luke wrote." Some imply the assumption that, whatever Luke may or may not have recorded, Jesus Himself must surely have said these words. "It has exceptional claims to be permanently retained." And "the verse itself is its own best attestation." The more popular the commentary the more steadily this kindly equivocation is maintained. We may even read: "Some ancient authorities omit 34a, and it may be one of several pieces of authentic tradition admitted very early into the text of Luke, *perhaps even by himself*" (italics my own).

Is this kindliness misplaced? The "ordinary" Christian knows that, if anyone hurts him without knowing what he has done, he is generally closer to the mind of Christ if he does not express his forgiveness. To the unknown matron, for example, who without knowing it steps heavily on his toe in the bus, he does not say: "Madam, I forgive you for you do not know what you have done." To one unaware of her offence his "It's quite all right really," however sincere, would be meaningless. His forgiveness must remain unexpressed. For to inform her of her offence would be to spoil that forgiveness.

These considerations apply to more serious matters than a bruised toe. If we recognize that we best follow Jesus by forgiving those who offend us unawares without informing them of their offence, then the critics need not temper their wind to us. Like His follower Stephen, Jesus did forgive those who put Him to death; but with this difference. Those who stoned Stephen knew, or at least ought to have known, that what they were doing was wrong. Expressed forgiveness was appropriate. And Luke records it (Acts vii, 60). The soldiers who crucified Jesus were obeying orders. They knew not what they did. So He forgave them in His heart alone. And Luke records no word of forgiveness.

But this distinction might well not occur to a church under perse-

cution. To them Jesus was the Great Martyr. There arose the tradition that He too must have expressed His forgiveness, even as they (not without a certain gesture of proud defiance) were taught to do when facing death in His Name.

A. H. Dammers.

OUR CONTRIBUTORS

The Rev. W. Norman Pittenger is Fellow and Tutor of the General Theological Seminary, New York, and President of the American Theological Society.

Mr Montgomery Belgion's *Epitaph on Nuremberg* has just been published, in a new and much longer version entitled *Victors' Justice*, in the U.S.A.

The Rev. E. Every is assistant curate of St Peter's, Morden, Surrey.

The Rev. A. H. Dammers is assistant curate of Adlington, Lancs.

CORRESPONDENCE

THE SUPPLY AND DISTRIBUTION OF ASSISTANT CURATES

To the Editor of Theology.

Sir,

It was only recently that I read Archdeacon Townley's article in the December Theology to which you, Sir, not surprisingly, call special attention.

I have no desire whatever to challenge the Archdeacon's inferences or conclusions; but clearly there are decisive factors in the problem he discusses on which I venture to think that he has not laid nearly enough stress—*i.e.*, (1) the assumptions in regard to adequate staffing with which we must start, and (2) the distribution or grouping of the population within each diocese. It will, I think, be widely agreed (1) that, on present attainable standards, the incumbent of a parish of 7,000 people is entitled to at least one assistant curate; and (2) that, with the best will in the world, no one priest can effectively shepherd more than two, or at most three, separate parishes, with a small population.

Now, to see what a difference the distribution of population makes, let us consider two imaginary and extreme cases. Let us suppose that diocese A and diocese B each has a population of 700,000. In diocese A let us suppose that the whole population lives in parishes of 7,000 people each. Such a diocese, on the assumptions made, should have an establishment of, say, 100 incumbents and 100 curates—*i.e.*, 200 clergymen in all. Let us suppose that in diocese B the whole population lives in little parishes with a population of just under 700 each on an average. Let us allow two such parishes to one priest. In this diocese, on our assumptions, the establishment should be about 500 clergy.

Now let us set out these figures in the form of the Archdeacon's Table.

Diocese.	*People to each Priest.*	*Average Parish.*	*Curates.*
A	3,500	7,000	100
B	1,400	700	—

Would any bishop, principal, or ordinand, casually reading these figures, be able to infer from them that neither diocese has a claim for ministerial reinforcement? Or, supposing that diocese B had one parish of 10,000 people without an assistant, could anyone discover from these figures that that diocese had the greater claim?

Again, let us consider the Archdeacon's figures for the dioceses of Oxford and Birmingham.

Diocese.	*People to each Priest.*	*Average Parish.*	*Curates.*
Oxford	1,073	1,266	116
Birmingham	5,362	6,980	38

These figures suggest that the claim of Birmingham upon ordinands is greater than Oxford's. Indeed, the Archdeacon writes beneath as follows: "If some form of direction were possible, as in the Army . . . Oxford would not have 116 curates and Birmingham only 38." But the "directors" could not reasonably take any such action *merely on the basis of the figures in the table.* These *might* merely mean that in the diocese of Oxford there are at least 116 parishes, each with 7,000 people or more, and that in the diocese of Birmingham most of the population lives in parishes with somewhat under 7,000 people each. Indeed, this is what the figures in the second column of the Archdeacon's table rather suggest may be true.

This question of the basic assumptions from which we start and the importance of the factor of distribution of population must, of course, be in the Archdeacon's mind and within his knowledge. But I do suggest that in his article he does not make it sufficiently clear how important these factors are.

It should be easy—though it would be laborious—on the basis of certain assumptions about staffing (and even on the basis of *various* assumptions about staffing) to fix a rough and ready "establishment" for each and every diocese in the country in the matter of "clerical manpower" and to compare it with the actual number of clergymen at work in each diocese. We should then know where we were, even though the position would, of course, still be complicated by the inability of certain parishes to house (as well as pay) assistant curates.

Will the Archdeacon kindly carry his researches further? I do not know what the results of them would be. The Archdeacon might find his main contentions strengthened, or qualified, or left unaffected. But until the results of such further research are before us, bishops, principals, ordinands, you Sir, and your readers ought, I am

sure, to be slow to accept the guidance of the Archdeacon as necessarily reliable, whether as between north and south, or one diocese and another.

MERVYN WINTON:

WOLVESEY, WINCHESTER.
January 25, 1949.

To the Editor of THEOLOGY.

DEAR SIR,

The point raised by the Dean of Ripon in your February issue can only be settled by a thorough inquiry, but many in the industrial districts would dispute his contention that the north does not produce its fair share of ordinands. I myself am a "southerner," but I have been quite impressed by the response from certain northern parishes. One of my former northern parishes has eight ordinands to its credit since 1920, and a former contemporary of mine in the West Riding sponsored thirteen good men in his "nursery" in about the same period. Seven of these still work in the north and others in the south or overseas. And the Dean would find many other north-countrymen in the south including bishops and others in high places. I agree entirely that all dioceses must produce their share, and now that well-to-do families cannot supply all we need, the parishes must find and help to train their men.

The Bishop of Winchester's letter raises another fundamental issue, and one which must be faced if, as is most likely, some attempt is made to use available men on a rational basis. My article was concerned to show the disparity in the distribution of curates, and this I believe is proved, although, as I pointed out, London, Southwark, and Birmingham are in the same plight as the big northern dioceses in this respect. I only touched, incidentally and unavoidably, on the larger problem of the use of all our manpower, and I hope that the Bishop's suggestion of a complete survey, and a working out of a recognized basis of employment, is taken up. We all agree that no man in a town parish should be alone with over 7,000 people, and that in the country a man cannot do what is required with more than two, or three, churches to serve. Yet I fear that even on this basis we shall not have enough men to go round. My Archdeaconry has 151 parishes, both town and country, with 213 churches, but only 130 incumbents and 6 curates. Some men are single-handed in large parishes, and others have too many country churches, and more alarming still is the number of elderly and infirm men struggling alone. Seven men, who serve eleven churches, were off ill on Christmas Day, and their places not easily filled. Our "thin red line" is stretched to breaking point, and the only remedy is for more men. Meanwhile there are still some men with small parishes and not fully employed, and our machinery is still stubbornly unadaptable. It is to be hoped that all concerned, patrons and parishioners as well as parsons and administrators, will awaken to the stark realities before it is too late. We need a Church Man-Power Board.

G. F. TOWNLEY.

10, TADCASTER ROAD, YORK.
February 5, 1949.

To the Editor of THEOLOGY.

DEAR SIR,

The question asked by the Dean of Ripon is a very important one, and I have ventured to look through the registers of this College for the past fifty years to see if they confirm what the Dean says. They certainly do. The statistics are as follows:

	1899-1908.	*1909-1916 (when the College closed).*	*1919-1928.*
Ordinands from the Southern Province	158	104	106
Ordinands from the Northern Province	24	28	52
Ordinands from other Provinces	6	10	14
	1929-1938.	*1939-1948.*	
Ordinands from the Southern Province	102	152	
Ordinands from the Northern Province	51	43	
Ordinands from other Provinces	13	17	

These figures are particularly significant, coming as they do from the most northerly Theological College in the Southern Province.

Yours sincerely,

C. KENNETH SANSBURY.

SCHOLÆ CANCELLARII,
LINCOLN.
February 3, 1949.

To the Editor of THEOLOGY.

DEAR SIR,

May I, a northerner, comment on some of the points raised by the Dean of Ripon in the February issue of THEOLOGY.

For five years (1942-1947) I was in close touch with service ordinands both overseas and at home. During the latter part of that time I served as Warden of 45 C.A.C.T.M. Selection Conferences. These brought me in touch with many hundreds of candidates for the ministry. In 1946, 572 candidates signed the Visitors' Book at Lichfield: only 147 gave addresses within the Northern Province. So large a sample probably reflects fairly accurately the percentage of candidates coming from the North.

It will be noticed that this figure corresponds with uncanny accuracy to the figure recently given by the Archbishop of York of clergy working in his Province. He wrote in his *Diocesan Leaflet* that while 37 per cent. of the population of the country live in the North, only 26 per cent. of the parochial clergy are found to work there.

If, therefore, a further suggestion is permitted, the question is not

of fair distribution, but of an increased supply from the North. To secure this I would suggest that the valuable work of C.A.C.T.M. be divided into a Northern as well as a Southern section. An agency settled in the North, responsible to the North, and supported by the North, would be the better able to grapple with its problems.

Yours sincerely,

FREDERICK BUSSBY.

THE MINISTRY

To the Editor of THEOLOGY.

SIR,

I hope that you will allow me to take up a little more of your space as apparently I did not make myself clear in my last letter.

1. I was not conscious of any insinuation in what I wrote. On the contrary I thought I had been quite explicit. I also disclaim any intention of charging Dr Sykes with plagiarism, but, as he himself says, his pamphlet contains hardly any new evidence, and I was therefore surprised that he should have thought it worth while to publish a paper on a subject which is covered far more comprehensively by Mason's book.

2. In referring to Pearson I had in mind the three Latin *Determinationes Theologicæ* on the subject of Ordination which are printed in the first volume of Pearson's *Minor Theological Works*.

3. I took Dr Sykes's pamphlet in connexion with the review of it by Professor Greenslade and the parallel treatment of the subject by the Bishop of Chichester. The fact that it appears in the series of THEOLOGY "Occasional Papers," together with Canon Greenslade's assertion that "this is no mere academic dispute," seem to justify one in treating it as a contribution to present-day reunion discussions. I suggest that in order to appreciate the bearing, if any, of the seventeenth-century evidence on the present situation one wants to know (*a*) how and why the change of opinion, the responsibility for which is attributed to the Tractarians, came about; and (*b*) what grounds there are for taking the dominant opinions at any particular period and labelling them "the Anglican tradition." The answer to (*a*) is given by Mason but not by Dr Sykes, and so in that respect the Professor's pamphlet as a contribution to current theological discussions is somewhat misleading.

4. I must confess that I find it very difficult to follow the Carolines whom Dr Sykes quotes, in their distinction between "the true nature and essence of a church" and its "integrity or perfection." I also doubt whether it is possible to maintain the Caroline distinction between foreign non-episcopal communions and the English dissenters, and I wonder what the nonconformist delegates to the Archbishop of Canterbury's reunion committee would say if they were told that the Anglican tradition was that the churches which they represent are lacking in "integrity and perfection" by com-

parison with us, and that their status is inferior to that of the cor tinental Protestant bodies. In short, what really is the relevance c this seventeenth-century evidence to our problems?

Yours sincerely,
ERIC KEMP.

EXETER COLLEGE,
OXFORD.
February 3, 1949.

To the Editor of THEOLOGY.

SIR,

I should like to thank Mr Kemp for, and gratefully to accep the assurances in the first paragraph of his letter, which you hav allowed me to see.

The consideration of Bishop Pearson's attitude towards the foreig reformed churches must necessarily await Mr Kemp's citation fro his works of particular passages, dealing specifically with this poin The mere mention of their general titles does not advance the argu ment.

"The relevance of this seventeenth-century evidence" might seer to arise from the statement of Newman in the *Apologia*, that th aim of the Tractarian movement was "a second Reformation—better reformation, for it would be a return not to the sixteent century, but to the seventeenth." Likewise, the answer to Mr Kemp question—"what grounds there are for taking the dominant opinion at any particular period and labelling them 'the Anglican tradi tion'"—would also seem to lie in those of the *Tracts for the Time* which embrace extensive *catenæ* of passages from the Carolin divines; the purpose of which was to indicate "that ancient re ligion," which, though "registered and attested in the Anglica formularies and by the Anglican divines," had "well-nigh fade away out of the land through the political changes of the last 15 years," to cite again Newman himself.

For the rest I do not think Mr Kemp's points call for any repl from myself. I have no mandate to speak for the Bishop of Chicheste or Professor Greenslade. Mr Kemp's confession that he finds i "very difficult to follow the Carolines . . . in their distinction be tween 'the true nature and essence of a church' and its 'integrit or perfection,'" though an interesting autobiographical statemen is not otherwise relevant to the issue.

I cannot recall any reference in my paper to the present-day cor versations between Anglicans and Free Churchmen arising out of th Archbishop of Canterbury's Cambridge sermon; and in any case i is for the Freechurchmen to say what they think of the Carolin divines. It was, however, upon the basis of the Anglican divines o the seventeenth century that an earlier Primate, William Wake proceeded in his policy of formal authorization of intercommunio with the foreign reformed churches.

Yours sincerely,
NORMAN SYKES.

EMMANUEL COLLEGE,
CAMBRIDGE.
February 5, 1949.

"THE PHILOSOPHY OF CHRISTIAN EXISTENCE"

To the Editor of THEOLOGY.

DEAR SIR,

May I be allowed to say very briefly what ought to have been said perhaps in a translator's note to the article by Herr Müller which you kindly published in your February issue. First, that Herr Müller's curt dismissal of what he calls "Heidegger's brand" of existentialism certainly needs revision in the light of more recent writings by this philosopher than Herr Müller has in all probability had access to. I would refer here only to his recent *Letter on Humanism* in which he defends himself, amongst many other charges, against this accusation of "nihilism." Extracts from this *Letter* have been translated and will be published shortly. Secondly, it is of course quite wrong to assert, as does Herr Müller, that "no direct connexion exists" between Catholic philosophy and theology and existentialism. Your readers have already been introduced to the philosophy of Gabriel Marcel in a brilliant article by Fr Jarrett-Kerr, C. R. (THEOLOGY, October, 1947, pp. 372-379), and we now have an excellent translation of some of his most important essays in *The Philosophy of Christian Existence* (Harvill Press). It is, incidentally, not true (as Sartre has stated) that Jaspers is also a Catholic. He has recently set forth in great detail his reasons, as a philosopher, for not attaching himself to any religious communion.

Yours sincerely,

STANLEY GODMAN.

BRIARCROFT,
ST MICHAEL'S,
LEWES.
February 1, 1949.

BOOK REVIEWS

ORIGÈNE. Par Jean Daniélou. La Table Ronde, Paris. (*Collection La Génie du Christianisme sous la direction de François Mauriaux.*) N.p.

This strikes me as a really first-class work on the first outstanding figure in the history of Christian thought. The fact that Origen was condemned as a heretic has usually led to a radically false conception of him, either as a great thinker who refused to be trammelled by the fetters of orthodoxy, or as a mere philosopher who laid a thin veneer of Christianity over an essentially Hellenistic philosophical system. The truth, as the author shows, is that he was essentially a great churchman, whose aim was to expound the Christian tradition, and the Bible on which it rests, in the language and thought-forms of his own age; we shall never understand him unless we begin by recognizing that the Bible and the life of the Church are given facts, which he is endeavouring to interpret. He may have strayed into speculations which were later condemned; but we can be pretty sure that he would have withdrawn them if he had lived to see the

controversies which led to their condemnation. Notably his sub ordinationist Christology reflects the ante-Nicene orthodoxy, whic was perfectly clear that Jesus as the Incarnate Logos was rightly th centre of the Church's worship, and yet that He was not simply on of the forms in which God manifested Himself.

Book I deals with Origen and his times, and considers his im portance as a source for the study of the life and institutions of th Church, his sacramental theology, his relations to the philosoph of his time, notably the middle Platonism, in which Antiochus o Ascalon had laid the foundations on which Plotinus was to build and his work as an apologist. In this part I would suggest tha Daniélou does not allow enough for the extent to which Origen treatment of the Eucharist, as inferior to the spiritual and mystica communion of which it is the symbol, is due to the general tendenc of his age to find it hard to defend institutional practices of an kind as a means of approach to God; both Philo and Plutarch fee it necessary to maintain that it is not enough to preserve the spiritua meaning, unless we preserve the outward rite as well. And I shoul be inclined to regard Origen's philosophy as the general mixture o Stoicism and Platonism, which was the accepted philosophy of th religious world of his time, rather than any particular system.

Book II deals with Origen and the Bible; after dealing with hi critical labours in regard to the text, it deals in a long chapter wit his typology, pointing out the essential difference between Origen view of the O.T. as a type of the N.T., and the N.T. itself as a typ of future revelations granted to the spiritual believer, but only to b fulfilled in the life to come. Here the author insists that in Origen typology we have a genuine philosophy of history; what one misse is any attempt to assess the value of such a philosophy of histor when it is based on a history which has as little basis in fact as th story of the Old Testament. The book goes on to deal with hi relations with rabbinical exegesis (treated rather inadequately, as the Mishnah was the whole of rabbinical theology) and the system of Philo and the Gnostics. On the latter I would urge that it is tim to recognize that Marcion was not a Gnostic in any intelligibl sense, and the dualism of the Gnostics (and Marcion) was no Oriental. And I am very dubious as to the attempt to derive the *Ὅρο* of Valentinian Gnosis from the position of the Egyptian Horu (*Ὧρος*) in Plutarch; it seems to come from the orthodox idea of th Cross as a *ὅρος* between good and evil (as in the liturgy of Hippol tus), identified with the vault of heaven, the *οὐρανός* as the *ὅρος* (c *οὖρος*) between the *πλήρωμα* and the mundane sphere. (For *οὐρανο* as *ὅρος*, cf. Philo De Op. Mund 37, De Plant. 3.) But it is refreshin to see Origen's typology distinguished so clearly from the philo sophical allegorism of Philo, which plays a relatively small part i Origen's thought.

Book III deals with Origen's system, his cosmology, his angelology and his teaching as to the Baptist, the Incarnation of Christ, Hi relation to the Father and the *Logikoi* of mankind, his conceptio of redemption as the means of deliverance from the demonic powe

which rule the world, and his eschatology. All this is very well done, especially the derivation of the main outlines of Origen's system from his two main beliefs, the absolute goodness of God and the perfect freedom of man to choose between good and evil. It is from these two beliefs that he draws his belief in the final universality of salvation, which caused such offence to later generations, which could not forgo the luxury of contemplating the eternal damnation of the vast majority of mankind. I should, however, be inclined to suspect that some part of the rather luxuriant angelology in which Origen indulges is due to the need of finding in Scripture hidden mysteries which could outbid the ingenuity of Gnostic opponents. After all, the orthodox tradition of Christianity was very jejune as compared with the system of Valentinus, and the age was not one in which educated people clamoured for a simplification of religion.

The last book deals admirably with Origen as the first systematic exponent of mystical theology; I have no criticism to offer on it. I hope it will be realized that this is a book of the first importance for the study of patristic theology and the life of the Church in the third century. Those who can read French should not fail to read it; and I hope that one of them will go further and translate it into English—and provide it with a less exiguous index.

Wilfred L. Knox.

Pembroke College,
Cambridge.

Mahayana Buddhism—A Brief Outline. Second edition. By B. L. Suzuki, with an introduction by Prof. D. T. Suzuki. David Marlowe. 7s. 6d.

Vedanta for the Western World. Edited by Christopher Isherwood. George Allen and Unwin. 16s.

Too many lectures and books on The Comparative Study of Religion have dealt with other religions in their early form and have had little to say about them as living religions or philosophies of the present day. Some of these religions, and perhaps Mahayana Buddhism in particular, have developed so much that they are scarcely recognizable by the old textbook definitions. A further difficulty generally militates against an unbiased estimate because many of the translations of the classics of other religions have been made by Christians who were so convinced that they were dealing with something inferior that they tended to translate rich concepts into weaker terms than they deserved. We welcome, therefore, books by devotees of the religions concerned (if "Vedanta" may be called such). But we realize that the bias is now on the other side.

The "Brief Outline" of Mahayana Buddhism by the late Mrs Suzuki is hardly a book for beginners. Without some knowledge of Mahayana Buddhism or Chinese thought the introduction by Professor Suzuki is very difficult reading—in fact, even with that knowledge it is not easy. Mrs Suzuki points out that whereas in Hinayana Buddhism the historical Buddha is revered as a man, Mahayana has

a frank preference for the ideal Buddha. In other words it is no historical, but is a creation. It has drawn into it in the Far Ea both the conception of emancipation through enlightenment ar also unconditional salvation by faith, and, as Mrs Suzuki add "much else besides." Since all are not capable of "enlightenment it is argued that this is for the strong, self-reliant characters wh have to do "Difficult Work": for weaker characters "Easy Work"- *i.e.*, Salvation by Faith in the Invocation of the Name is allowed.

The words "much else besides" are certainly true. It has broa ened out and developed any doctrine that could be attached to it- for example, the new conception of Nirvana as being, not somethin happening after death, or many deaths, but similar to the Christia conception of eternal life which can begin on this earth. What long way Mahayana Buddhism has travelled in its "interpretation of Nirvana! Not only Christian doctrine, but Christian practic have left their mark on such organizations as the equivalent of th Y.M.C.A., in the Y.M.B.A., and the organization of Sunday Schoo (see pp. 73 and 84).

There are many beautiful conceptions in Mahayana Buddhism but one can hardly imagine anyone being attracted to Buddhism b this book, though the student will find much of value in it. Th general impression left after reading the book is that Mahayan Buddhism is even more synthetic than one had judged—in spite a rather desperate attempt by the author to prove that Mahayan was the outcome of the thought of Gautama.

Vedanta for the Western World is a series of essays, some ver short, by scholarly Indian authors and a number of others who in clude Gerald Heard and Aldous Huxley. Vedanta is the philosoph of the Indian religious classics—really the core of Hinduism; bu this book is more comprehensive and includes mysticism general and also an attempt at a perennial philosophy which underlies a religions. The book should be read and pondered by Christian who are prepared for strong meat. It should be a stimulus to thoug and an antidote to present-day rush and our pragmatic way of loo ing at things. A little more time in reflection, contemplation, an getting into touch with the Infinite would give us a new perspecti and a renewal of power.

But some of the examples quoted in this book are those of extr ordinary men. The "orgies" of asceticism, ecstasy leading to gidd ness, and other extreme ways of life, are not for the ordinary man- nor should they be.

Vedanta is so comprehensive that it can accept, in its present i terpretation, Allah, Buddha, Krishna, Rama, Christ, and all th gods of other religions. Gerald Heard speaks of Jesus the Christ "our own Western Avatar." All is grist for the mill of Vedanta *its modernized form*. This is due to the fact that "being a philosoph rather than a creed, Vedanta is not sectarian and therefore not e clusive."

Amongst others, there are interesting and illuminating essays Meditation, St Francis, Buddha, the Sermon on the Mount, Broth

Lawrence, and the *Theologia Germanica*. The reader needs to bear in mind the fact that most of the authors have "spoiled the treasures" of the Christians in order to add to their own preconceived philosophy. Indian Christian leaders are warning us that some of these thinkers "absorb much of the elements of value in the Christian thought and tradition, thereby making the distinctive Christian emphasis seem unnecessary." The book is interesting and very readable. An index would be a help. The publishers are to be congratulated on an excellent production.

FRANK A. SMALLEY.

LONDON.

ISAAC WATTS. By A. P. Davis. Independent Press. 8s. 6d.

ISAAC WATTS'S A GUIDE TO PRAYER. Abridged and edited by Harry Escott. Epworth Press. 5s.

WILLIAM LAW. By Henri Talon. Rockcliff. 8s. 6d.

CHARLES SIMEON. By H. C. G. Moule (first published in 1892). Inter-Varsity Fellowship. 6s.

In the last century the shelves of most children, who were properly brought up, contained a small booklet of verses and woodcuts entitled *Divine Songs attempted in Easy Language for the use of Children*, by I. Watts, D.D. Whether their careful parents were training them to be Evangelicals or Tractarians, they were allowed to read, and often compelled to learn, the verses of Dr Watts. The illustrations must have helped.

> Hard is the fate of the infirm and poor!
> Here, as I craved a morsel of their bread,
> A pampered menial drove me from the door,
> To seek a shelter in a humble shed.

Above we see the excessively pampered menial driving away the white-haired beggar. The busy bee and the children who play with tops instead of keeping good company are pleasantly drawn; fortunately there is no illustration of the verse which records the fate of those who mocked Elisha:

> God quickly stopped their wicked breath,
> And sent two raging bears,
> That tore them limb from limb to death,
> With blood, and groans, and tears.

But these are uncharacteristic quotations from an attractive set of verses for children, so well known that Lewis Carroll could parody them without fear that his young audience would miss the point. In the last fifty years, however, Watts's verses and eighteenth-century religion have been alike undervalued. These four useful books under review will all contribute to the process of re-establishing the sincerity and depth of Christianity in England between the Carolines and the Tractarians. None adds much that is new either in matters of fact or interpretation; in several cases recent work is ignored. We hear nothing of Bernard Manning's shrewd appreciation of the hymns of Watts; Charles Smyth's analysis of the churchmanship

of Simeon might well have been mentioned in the material adde when Dr Moule's Life was reprinted. But each book is accurate an sympathetic, and shows how prejudiced are those who equate th dissenter and the enthusiast, the non-juror and the Jacobite, th latitudinarian and the indifferent, the evangelical and the sectaria The merit of these useful books lies in their matter-of-factness, an "facts are better than dreams."

Dr Davis stresses the importance of the dissenting academies an the zeal for sound learning of their masters, founders, and pupils. S it was natural that Watts, though minister of the most wealthy an conservative of the dissenting congregations, which included Majo General Desborough, should become, especially during his later il health, a popular educator, a writer of simplified philosophy for th general public, of logic for undergraduates, and of hymns for Chri tendom. "When I survey the wondrous cross" and "There is a lan of pure delight" show him at his best. His *Guide to Prayer* dea first with the nature of prayer, dividing it into invocation, ador tion, confession, petition, pleading, self-dedication, thanksgivin and blessing. He then considers the gift of prayer, "the holy skill c speaking to God." He recommends occasional prayers without word and the use of a commonplace book. His style shows that h followed the advice of the *Spectator*: "It has been said by some c the ancients that if the gods were to talk with men they would ce tainly speak in Plato's style; but I think we may say with justice tha when mortals converse with their Creator they cannot do it in s proper a style as that of holy Scripture." His *Guide* is not a complet guide; it needs to be supplemented by such sources as the Book c Common Prayer or Andrewes' *Preces Privatæ*.

Dr Henri Talon's *William Law* is a remarkable achievement fc a Frenchman. Though he spends much time on Law's literary craft manship, Dr Talon's short book is an introduction to his life an works, informed by wide reading of French and English eighteenth century history. "In whose works shall we find to the same exten as his that tragic sense of life which had all but disappeared at th time?" Some of Dr Talon's most interesting pages are devoted t tracing the changes in Law's style after his "mystical conversion. The truths he reached organized themselves into a myth, he bega to see nature with new eyes, delivering him from "single vision," h style became "more musical and harmonious." In illustration D Talon quotes several famous passages. "All religion is the spirit c love . . . Love is of no sect or party . . . You may as easily inclos the light or shut up the air of the world into one place as confin love to a sect or party. It believes in one holy Catholic God . . ." D Talon has given us an admirable short account of the developmer of a deeply religious man; we still need a critical appreciation c his thought for the present day. (The cost of the book is excessive– 106 pp. for 8s. 6d.; cf. Dr Davis's much fuller work on Watts, 306 pp for 8s. 6d.)

It was well worth while reprinting Dr Moule's Life of Simeon which, though written by a self-confessed hero-worshipper, gives a

nspiring picture of a very humble Christian. Its value is increased by the many quotations from Simeon, but it is necessarily dated and takes no account either of Smyth's work or of the new interest in the doctrine of the Church. But it reinforces the view that Simeon was not a party man, and that is as valuable in 1949 as when it was first published. It is unfortunate that the editors did not trouble to add an index.

A. B. Webster.

Westcott House,
Cambridge.

St Paul, Envoy of Grace. By Robert Sencourt. Hollis and Carter. 16s.

This is a biography of St Paul, written by a distinguished Roman Catholic writer, and very nicely produced by its publishers, save for the infuriating trick of putting all the notes together at the end of the book. It is not exactly a work of scholarship. The author has read most of the relevant books, but in critical scholarship he is conservative with a conservatism which sometimes goes beyond reason. He sees the hand of Paul behind the Epistle to the Hebrews, and is convinced of his authorship of the Pastoral Epistles, and his handling of these problems, though he discusses them both fairly fully, is amazingly superficial. His suggestions that we can discount German criticism because of the Germans' reverence for Bismarck (p. 193), or because in Lutheran Germany "religion has practically broken down" (p. 245), would be offensive if they were not idiotic. Mr Sencourt is—perhaps inevitably—rather inaccurate in his use of the term "mysticism" in relation to Paul's theology, and has only a very inadequate appreciation of the part played there by eschatology. On the subject of Peter he is occasionally disingenuous (*e.g.*, of Peter's speech at the Council of Jerusalem, "Both in his speech and in the man who made it there was an authority which stilled further dispute," p. 74). Even for a work of this kind there is rather too much guesswork; how do we know that Paul's father was "devoted" (p. 21), or that "this boy tasted early of the fruit of romance" (p. 22)? It is hard to understand why Stephen and Luke are always called "Stephanos" and "Lucanus," whereas Dionysius is regularly called "Denys." And the writing is sometimes too luscious.

And yet this is a book which should be welcomed as what might be called a good "background-book" for students of St Paul. One of the most popular of these "background-books" is still Paterson Smyth's *Life and Letters of St Paul*, and this book is in its scholarship and in its grasp of Paul's significance a far better piece of work, and should supersede the other. Mr Sencourt obviously has extensive personal knowledge of the Levant generally and in particular of many of the places where St Paul lived and worked, and he succeeds in reproducing the background and the atmosphere of the Apostle's varied and turbulent life remarkably well. He is scarcely less successful in sketching in brief but effective paragraphs the intellectual atmosphere in which Paul moved, whether his subject is Pharisaism,

Judaistic Christianity, ethnic gnosis, mystery-religion, or Gree philosophy. This is not a work for the expert or the critical intelle but for the ordinary man who wants to understand St Paul's worl For such a one it will perform a valuable service.

Richard Hanson.

The Queen's College,
Birmingham.

Les Premières Confessions de foi Chrétiennes. By Oscar Cu mann. Cahiers de la Revue d'Histoire et de Philosophie R ligieuses publiés par la Faculté de Théologie Protestante c l'Université de Strasbourg, Nr. 30.

The main contention of this interesting study is that the ger from which the more developed Christian creeds have grown essentially a confession about Jesus. The primitive believer toc monotheism for granted; what he needed to affirm was the Lordsh of Jesus; and even the statements which he might go on to mal about the Holy Spirit were to grow out of the Spirit's connexic with Christ—speaking of Him in the prophets, descending on Hi at His baptism. Accordingly, when a creed reaches a balanced trin tarian form, it may indeed represent the full scope of the implic tions of Christian faith in a wholly desirable manner, but it wi also mean a loss of certain primitive emphases and a transpositio of some original "priorities." κύριος Χριστός is really the essence of th Christian creed: the rest is commentary.

In the course of his investigation the writer draws attention us fully to the fact that, whereas it is customary to associate the growt of creeds chiefly with baptism, this was by no means the only cree begetter: there were also persecutions (with their incentive to c κύριος Καῖσαρ and ἀνάθεμα Ἰησοῦς), there were exorcisms, polem against errors, and Christian worship, all requiring the use of co cise confessions.

On the other hand, he is prepared to see in baptism the chi agent in the development from a twofold formula about Christ an God to a threefold one including the Spirit, because the Spirit the gift bestowed at baptism. Students of the Baptism and Confirm tion discussions will note this with interest.

It should be added that it is characteristic of this writer's e tremely sane and scholarly way that he is at special pains to urge th mere complexity and maturity in a creed is not necessarily a sign lateness: his aim is to trace the logic rather than the chronology the process.

In all this it is difficult to find anything with which to disagree the contentions do not, indeed, appear to be novel, although th are worked out with a wealth of erudition and with great freshne and lucidity. Perhaps one suggestion may be added. Professor Cu mann maintains that references to the subjection of principaliti and powers to Christ are a part simply of the confession of His stat as Lord. Is it not possible that—still more—such allusions conce

the representative *manhood* of Christ? Psalm viii declared that all things were subjected to man by God; and the "subjection motif" in confessions of Christ perhaps refer chiefly to the accomplishment in Him of man's true destiny. This, if anything, serves to widen the Christological base on which Professor Cullmann already sets the Christian creed.

C. F. D. Moule.

Clare College,
Cambridge.

The Truth of Vision. A Study in the nature of the Christian Hope. By Max Warren. The Canterbury Press. 9s. 6d.

The essays that make up this book are devoted to the very living question of the meaning of eschatology in its bearing upon the missionary enterprise of the Church. Dr Warren, who is Secretary of the Church Missionary Society, has a grasp of the whole missionary situation and challenge to-day, and has travelled widely himself in the countries that are chiefly concerned. At the same time he is deeply aware of the theological problems of to-day, and particularly of the new way in which in this twentieth century eschatology has again come into its own and indeed is dominating the entire theological field, because it is now seen to involve the whole problem of the interpretation of history. He naturally rejects the kind of Adventism which broke out in certain circles in the mid-nineteenth century, and rejects also what he regards as the typically eighteenth-century eschatology, the hope of unlimited progress through the spread of enlightenment, of which he takes the great missionary hymns of Watts and Heber as one expression, and Albert Schweitzer as a belated exponent. What then are we to substitute for these versions of the Christian hope? That is the question, and Dr Warren treats it not as a merely theological question, but as involving many practical problems and decisions in the whole realm of missionary strategy.

Dr Warren does not mean to adopt any eschatology which would be a mere retreat from time, with its historical developments and problems, into a refuge of eternity. Nor is he content with the theory which has been traditional since the age of St Augustine that the Kingdom of Christ on earth is to be identified with the Church, nor with any purely "realized" eschatology which virtually leaves nothing to the future coming of the Kingdom. There must be a future triumph of God, and moreover it must "occur within the historic process in which the moral issues have been experienced." It seems clear that Dr Warren's own version can only be stated "dialectically." The Christian "is living in a future which has already happened even while he is engaged upon a future which has still to be fulfilled," and this involves a tremendous tension, and a certain "rhythm of discipleship" which has to be worked out in practice in the whole life and activity of the Church The book suggests how this is to be done in the world of to-day, a world in which, even though we stand at the end of what Dr Latourette calls

"the great century" of the expansion of Christianity, the Church everywhere a minority movement and there is no longer any such thing as Christendom.

Dr Warren applies his principles to the problems of missionary education, church unity and reunion, "expectant evangelism," with its requirements of mobility and initiative, and finally Christian worship. The purpose of the book is to plead for "a genuine recovery by the Christian Church of an eschatology which will animate every part of its life." That is a sound plea, and it is impressively made in these essays by one who is deeply involved in the life of the Church as a missionary statesman. This is a book which has something to say.

D. M. Baillie.

St Andrews.

The Dilemma of the Arts. By Wladimir Weidlé. S.C.M. Press. 10s.

The appearance in English of Professor Weidlé's study of modern Western culture and the publication this autumn of Mr Eliot's Notes on the same subject, mark, one feels, the coming of age of a school of criticism. It was in 1927 that Mr Wyndham Lewis published *Time and Western Man*, and since that significant date every the most hidebound of our professional critics have had to take notice of a new and sometimes strident voice in the home. Someone ought to write the domestic history of so vigorous a clan: every T. E. Hulme had his ancestors.

Weidlé is not unknown in this country to those who care for European and therefore French civilization. Those of us who admire Claudel and think him strangely underestimated over here, are especially grateful for his advocacy of that poet. But Weidlé's interests are wide. He is a member of that brilliant group of Russian émigrés who have made Paris a centre of true humanism, and since 1932, indeed, he has been Lecturer on the History of Art and Professor of Art at the Russian Theological Academy there.

Readers of this translation will at once observe a novel and, as some would think, badly needed quality in orthodox criticism although he is very sure of himself, Weidlé's manner is characterized by determination to win the confidence of the "unconverted" reader. Thus his comments on the Renaissance lack the asperity of earlier writers in this field (he is more tolerant than Berdyaev but no less in earnest), and he is constantly looking out for what is worth salvaging. "The paganism of the Renaissance," he remarks gently, "is this: Jacob with the dislocated thigh, wrestling again and again to be more blessed." For, "the pride of man, when it leads him to defy God directly, is never without a healthy childishness and the divine compassion must smile when it sees the struggles of that fine troublesome boy, Marlowe." But this warm humanity of Weidlé's flows from a critical attitude rare enough to be astonishing when one finds it. He is not just aware of the dilemma of the *artist* he is sorry for the Artist—and without a trace of condescension.

He observes the spectacle of the contemporary artist whose fingers scrabble the shards of European civilization—a symbol of Western man among the ruined splendours of our continent—and he addresses him in terms that are as noticeable for their diagnostic skill (Weidlé is a man of formidable erudition) as for their compassion. Indeed, the note of pity for the artist—he sees that the failure of modern society is revealed in the "loneliness" of the creative genius—makes the reading of this book a very moving experience. Yet if it is suffused with deep feeling, it is also at all times a most beautiful argument. It moves from point to point with lucid and ingenious precision, but its logic is that of poetry: the syllogism is in the pity. Notice, however, the quality of the parentheses; how they truly illuminate a phrase and do not, as in the works of so many of our esteemed contemporaries, merely add confusion to confusion.

Fr Jarrett-Kerr is to be congratulated on his translation, and it seems churlish to find fault. But he ought to make up his mind about the translation of the titles of French books, and it is unfortunate that a line from "The Waste Land," which Weidlé rightly says "will remain for ever the most penetrating estimate of our art and the best summary of the time in which we live," should be misquoted, or at any rate misprinted.

JOHN SHORT.

FOLKESTONE.

SHORTER NOTICES

THE NEW TESTAMENT DOCTRINE OF THE "LAST THINGS." By H. A. Guy. Geoffrey Cumberlege: O.U.P. 10s. 6d.

Mr Guy observes justly that eschatology has a fascination for many people, and that a sober criticism of the N.T. documents lends little support to some of the speculations advertised on the religious page of the local newspaper. He has written a cautious account of the "views of the present world and expectations concerning the future" held by the synoptists and elsewhere in the N.T., and schoolmasters and others should find the book reliable and useful—up to a point. For they would be sorely puzzled in turning from Mr Guy to Amsterdam literature to discover that in contemporary Protestantism eschatology should be less a "fascinating" study of the evolution of ideas in which the N.T. represents a "vivid experience" somewhere between Babylonian mythology and the "fresh truth" ever being discovered to-day, than an article of faith with burning relevance to life in the Church.

We are introduced to Schweitzer, Dodd, and T. W. Manson, but, told that "most scholars" feel reservations about this and that, we end up with a synthesis of all three which ought to have modified the author's enthusiastic allegiance (p. 85) to the corollary for ethics of "realized eschatology." Mr Guy invites us to unite with the N.T. authors "in insisting on the main articles of their faith and expectation," though it remains obscure why on earth, on his view of the

authority of Scripture (p. 10), one should give more credence to St Paul's expectations of the future than to his historical assumptions. It is a pity that the book does not show acquaintance with German theology—or even with some important English books and articles in periodicals such as the series on the Kingdom of God in this Journal in 1927 and Mr C. H. Roberts' article in the *Harvard Theological Review,* vol. xli, though in truth the literature available is too vast for one man to read in a lifetime!

WILFRID BROWNING.

HOVE.

THE STORY OF ST BONIFACE MISSIONARY COLLEGE, WARMINSTER. By S. P. T. Prideaux. Woodcombe Farmhouse, Minehead. 9s. 6d.

In this compact volume, recording the story of St Boniface Missionary College, Dr Prideaux brings out the changing views in regard to the missionary work of the Church in the last eighty years. Founded in 1860 by the Rev. J. E. Philipps, Vicar of Warminster, as a Mission House under the care of the curates of the parish, the aim of the College was to train young men who had a vocation to the "mission field," but whose lack of education hindered them from entering St Augustine's, Canterbury, or other such college; and though in 1867 it was agreed to carry out a full course of training at Warminster, students were sent on to Canterbury and some to the C.M.S. College at Islington till 1899. Thus in the days of the great expansion of the Church overseas, St Boniface supplied one of the great needs of the Church. In the early days, men were trained at Warminster but went overseas to be ordained, though a few were ordained at home by Letters Dimissory. In 1912 students could serve in a home parish before proceeding overseas, subject to the approval of the Principal of the College and that of the bishop of the diocese to which they were going. The policy now largely upheld is that home service should be the normal experience; and the official prospectus of St Boniface added in 1921 a clause admitting any student for home service who would "consider without pledge the possibility of service overseas." All these changes, together with a wealth of detail without which the story of St Boniface would be incomplete, have been faithfully recorded by Dr Prideaux. What is not recorded adequately, except in the Foreword, is the extent to which in the last quarter of a century he gave himself, his energy and of his substance, to help the College which has contributed so many faithful priests to the service of the world-wide Church.

R. A. S. MARTINEAU.

LEE MOUNT,
HALIFAX.

THE ORIGINS OF THE GREAT SCHISM: A STUDY IN FOURTEENTH-CENTURY ECCLESIASTICAL HISTORY. By Walter Ullmann, J.U.D. Burns Oates and Washbourne. 18s.

The author of a disquisition on the *Medieval Idea of Law*, designed *inter alia* to show that the absolutist tendencies current in the sixteenth century can be traced back to the middle of the fourteenth century, turns in this volume to the strange and sordid story of the Great Schism, which from 1378 to 1415 and the Council of Constance presented an almost insoluble problem for some of the acutest minds in contemporary Christendom. The ten copiously annotated chapters with their ten illustrations provide a narrative vigorously written, if sometimes in a somewhat journalistic style, of the circumstances of the election of Pope Urban VI and that of his rival Clement VII, and an elaborate discussion of the arguments by which the superior claims of the former can be regarded as almost unquestionably established. The graphic description of "the storm" and the account of "the English Reaction" and of Despenser's crusade will give this book an interest for many others besides those who may be attracted by the detailed discussions of political theory as well ecclesiastical as secular. Dr Ullman is J.U.D. (*Juris Utriusque Doctor*) of the Universities of Vienna and Innsbruck and Lecturer in Medieval History in the University of Leeds, and for professional students his work has a separate claim to consideration. Though he gives no bibliography, his notes include references to most of the important primary and secondary authorities on his subject, and his text contains sketches of the views and outlines of the careers of many great medieval canonists as well as a notable appendix on "Cardinal Zabarella and his position in the Conciliar Movement," which well repays reading. Whether the writer is always correct in his interpretation of medieval psychology and of the extent of the diffusion of knowledge of particular events may in some cases be open to question, and assumptions as to the ancient law of the church—a misleading phrase unless carefully guarded and explained—might sometimes be challenged. But he has been at pains to examine some sources at Cambridge and elsewhere hitherto overlooked or inadequately studied, and has succeeded in making what he has written a contribution to the history and law of the period for which others have reason to be grateful.

CLAUDE JENKINS.

CHRIST CHURCH,
OXFORD.

FREEDOM IN THE EDUCATIVE SOCIETY. By Sir Fred Clarke. University of London Press. 4s. 6d.

Sir Fred Clarke's many admirers will be delighted by his most recent book, for it has all those engaging qualities which one looks for in his work—the brilliant aside, the preliminary tilt at an accepted opinion, and the promise of more detailed criticism to come. In this stimulating book he is concerned to bring home to his

readers something of what he himself has learned from Martin Buber, though with the utmost candour he admits to great difficulty in paraphrasing so subtle and essentially poetic a view of life. And he has his own message. He continues his speculations on the doctrine of Original Sin and its relevance to modern educational theories, and says bluntly that whether we accept or reject "we should at least take the matter seriously." Yet he can see what is sound in the "Emile," and unlike many of Rousseau's detractors is at some pains to find out what the author really meant—and said.

As a first introduction to Buber, however, this little book deserves to be widely read. In a distracted world this remarkable man stands for values of the greatest significance, and it is a measure of the quality of Sir Fred Clarke's contribution to English education that he should draw attention to them with such single-mindedness and courteous self-effacement.

JOHN SHORT.

FOLKESTONE.

THE LORD'S PRAYER IN THE BIBLE. By H. G. Moss. Longmans, Green and Co. 6s. 6d.

It is a little hard to discover the *raison d'être* of this book. If it is written for the clergy it contains nothing beyond what every parish priest knows or should know. If for the laity, the average reader is likely to find it somewhat discursive and rather too full of "considerations" to be helpful in a simple meditation.

Mr Moss makes good his general thesis: that the Lord's Prayer truly expresses the longings and aspirations of our Lord Himself, as revealed in His life and teaching and other recorded prayers; that, moreover, the use of its petitions helps to inculcate or induce "the mind of Christ" in His followers. Evidence of this is cited from the evangelists (notably the author of the Fourth Gospel) and from St Paul—men who apprehended our Lord's personality at a deeper level of spirituality than did the multitudes. But after all, this, and not its converse, is what one would expect.

The author attempts to crowd too many references and examples into his pages, and barely refers to the mysterious but essential endeavour after the union of wills which the prayer implies.

The style is colloquial, as the Bishop of Blackburn notes in his foreword; it is that of the preacher and teacher fired with an exuberant enthusiasm for his theme.

LAWRENCE WILSON.

EASTERGATE.

STOP LOOKING AND LISTEN. By Chad Walsh. S.C.M. Press 6s.

IN SEARCH OF FAITH. By G. Maurice Elliott. John Murray. 6s.

Both of these books are confessedly recruiting pamphlets for the Christian faith, and start from the recognition that it is fatal to imagine that everybody knows quite well what Christianity is. The salutary acknowledgment accounts for their simplicity of treatment and of style, but it is interesting to see how differently they remedy

gnorance. Mr Walsh proposes to translate the subtlety of Niebuhr nto intelligible colloquial expression, and offers the Christian faith is the answer to the "sadness of our time," a sadness which arises because the facts of history refuse to tally with the basic assumptions of secular optimism. Of course, he is writing for an American public, and in America, we are told, the colourless phrase, "Secular Optimism," describes a faith as much as a way of looking at life; but what Mr Walsh succinctly says in his opening chapters is pertinent to England as well. His exposition of the unspoken assumptions which form the intellectual climate of our age, and of the psychological obstacles to Christianity, is simple and clear; but his outline of Christian doctrine—and here he leans heavily on C. S. Lewis—is disappointing. Yet he does raise many of the questions which require raising, and what he pleads for is a full-blown Christianity, which demands vital and personal decision, rather than an attenuated faith which is intellectually discreditable. His analysis of the social scene in which the Christian is to witness is patently Niebuhrian, but he submits more than a theologico-social diagnosis; and, since his plea for economic decentralization proposes Socialist England as a hopeful model for consideration, should be of interest to very many here.

Mr Elliott seems to write with a somewhat different public in view, and spends much time discussing questions which are surely no longer perplexing. For example, he marshalls impressive evidence for the historicity of Jesus; and although his treatment of the trustworthiness of the New Testament, with its account of the papyri, codices, and patristic references is well done, it seems to speak to readers at a stage beyond those to whom the book is confessedly addressed. What is most admirable is Mr Elliott's insistence that the Gospel is the Person of Jesus; that Christ is humanity's Redeemer, not its flower; and that the Church and the Gospel are inextricably correlated. What is most perplexing is to distinguish to whom the pamphlet is speaking; and though I think Mr Elliott has some good things to say to "the unconscious victim of Higher Criticism," I doubt whether "the unconscious victim of Darwinism" will be much impressed. Mr Walsh's merit, on the other hand, is that he knows with whom he is pleading, and he has at least two other advantages —his language has a transatlantic piquancy which is sometimes banal, but often stimulating; and his book possesses the attraction of autobiography. For Mr Walsh is a convert from secular atheism, and it is this, perhaps, which makes his chapters on the advantages and disadvantages of being a Christian so moving and so rewarding.

CHARLES TOMPKINS.

RUGBY.

BOOKS RECEIVED

(Mention here neither implies nor precludes subsequent comment.)

BEREAN PRESS: William Robinson, *The Biblical Doctrine of the Church* (12s. 6d.).

BLACKFRIARS: *The Way of the Cross* (1s.).

PAULUS BRAND (BUSSUM, HOLLAND): L. Bender, O.P., *Ius Publicum Ecclesiasticum* (fl. 7.90.).

BURNS OATES: Cecily Mallack, *For the Smallest Person* (2s. 6d.); Walter Shewring (Ed.), *Rich and Poor in Christian Tradition* (10s. 6d.); P. J. de Caussade, S.J., *Spiritual Letters on the Practice of Self-Abandonment to Divine Providence* (new impression) (6s.).

JAMES CLARKE: W. G. Peck, *An Outline of Christian Sociology* (6s.); R. S. Lee, *Freud and Christianity* (8s. 6d.).

EPWORTH PRESS: J. E. Rattenbury, *The Eucharistic Hymns of John and Charles Wesley* (15s.); Wallace Deane, *The Personality of Jesus* (7s. 6d.); T. E. Jessop, *Law and Love* (Revised edition; the first edition was reviewed by O. C. Quick in THEOLOGY, November, 1940) (6s.).

FELLOWSHIP OF RECONCILIATION: A. G. Knott, *The Times of Jesus Christ* (6d.); Alex Wood, *Three Voices—or One?* (1d.).

GIRLS' FRIENDLY SOCIETY: C. J. Gardner, *The Light of Thy Countenance* (9d.).

KEMSLEY NEWSPAPERS: John Bunyan, *The Pilgrim's Progress* (2s.).

LINDSAY DRUMMOND: M. A. Gibb, *John Lilburne the Leveller* (18s.).

LONGMANS: H. R. McAdoo, *The Structure of Caroline Moral Theology* (12s. 6d.); O. F. Dudley, *You, and Thousands Like You* (6s. 6d.); Verney Johnstone, *Learning to Pray with the Church* (The Bishop of London's Lent Book) (4s. 6d. and 2s. 6d.).

LUNDEQUISTISKA BOKHANDELN (UPPSALA): Harald Riesenfeld, *The Resurrection in Ezekiel xxxvii and in the Dura-Europes Paintings* (kr. 1.50).

LUTTERWORTH PRESS: A. Lecerf, *An Introduction to Reformed Dogmatics* (25s.); C. J. Barker, *The Johannine Epistles* (5s.).

MOREHOUSE-GRAHAM CO. (NEW YORK): J. W. Kennedy, *Venture of Faith: the Birth of the World Council of Churches* ($1.00).

MOWBRAY: J. N. Thompson, *Do this in Remembrance of Me: a Guide to the Service of Holy Communion* (2s.); A Religious of C.S.M.V., *St. Athanasius on the Psalms* (1s. 6d.).

PICKERING AND INGLIS: A. Rendle Short, *In the Days of the Prophet Isaiah* (revised edition) (5s.); W. Graham Scroggie, *A Guide to the Gospels* (25s.); *The Psalms*, Vol. II (12s. 6d.).

RELIGIOUS DRAMA SOCIETY: *The Journey* (2s. 6d.).

S.C.M. PRESS: Marc Boegner, *Western Civilization and Christianity* (1s. 6d.); Norman Snaith, *I Believe in . . .* (6s.); B. S. Easton, *The Pastoral Epistles* (10s. 6d.); A. R. Vidler, *The Theology of F. D. Maurice* (8s. 6d.); Olive Tomkins, *The Wholeness of the Church* (5s.); Elsie A. E. Fleming, *From Solomon to Herod* (6s.); Odd Godal, *Eivind Berggrav* (1s.); Sheila L. Smith, *Brother of the Humble: the story of C. F. Andrews* (1s.); N. Macnicholl, *Is Christianity Unique?* (2s. 6d.); Geoffrey Martin, *Gambling and the Citizen* (2s. 6d.).

SHEED AND WARD: E. Gilson, *Dante the Philosopher* (15s.).

S.P.C.K.: E. J. Walser, *What the Church is Doing; What does it mean to be a Christian?*; G. H. G. Hewitt, *How to Pray*; K. A. Saunders, *The Creed comes alive* (6d. each); *The Report of the Committee to consider the Situation in the Nyandal Area* (3d.); A. M. D. Henderson-Howat, *Royal Peal* (10s. 6d.); *The Broadcast Psalter* (7s. 6d.); J. P. S. R. Gibson, *Forgiveness* (4d.); S. M. Pearce, *The Designer's Approach* (3d.); Ernest Evans (Ed.), Tertullian's *Treatise against Praxeas* (21s.); A. C. Osborn Hann, *Bobbie and the Bible* (5s.); Sibyl Harton, *The Thirteen Gold Keys* (4s.); J. G. Williams, *What Next?* (1s. 3d.).

TYNDALE PRESS: G. C. Aalders, *The Problem of the Book of Jonah* (2s.); F. D. Coggan, *The New Testament Basis of Moral Theology* (1s. 6d.).

Printed in Great Britain by
Billing and Sons Ltd., Guildford and Esher

HEFFER'S of CAMBRIDGE

will pay good prices for

THEOLOGICAL BOOKS

especially the following:

Alcuin Club Publications, sets
Biblia Vulgata, good editions
Brightman. English Rite
Brightman. Liturgies, Eastern and Western
Bunyan. Early editions
Calvin. Works, in English translation
Catholic Encyclopædia
Hastings. Encyclopædia of Religion and Ethics
Hastings. Dictionary of the Bible
Hastings. Great Texts, 20 vols.
Harnack. History of Dogma
Hatch & Redpatch. Concordance to Septuagint.
International Critical Commentary, any vols.
Law (William). Early editions
Lindsay. History of the Reformation, 2 vols.
Lightfoot. Commentaries on the Epistles
Maclean. Expositions, 34 vols.
Mountalembert. Monks of the West, 7 vols.
Nicene and Post-Nicene Fathers, sets or single vols.
Oesterley & Robinson. Any volumes
Streeter. Four Gospels
Swete. Apocalypse
Thomas Aquinas. Summa, English or Latin
Von Hugel. Any volumes
Young's Concordance.

W. HEFFER & SONS LIMITED
PETTY CURY
CAMBRIDGE

The Creed in Slow Motion

By Ronald Knox **8/6 net**

This is a companion volume to *The Mass in Slow Motion:* it was delivered to the same audience in the same mood, but with certain differences, necessarily. The Mass is something we *do*, or rather join with Christ in doing; the Creed is something we affirm in our own name, on our own responsibility. The first book is to help us know what we are doing: this one to help us understand what we are saying.

The Salvation of the Nations

By Jean Daniélou **6/- net**

We must regard the conversion of the world as at once practical and urgent: it may take centuries to accomplish, but it must be set about at once.
This means hard thinking: about two things principally, the Faith and the peoples to whom it must be brought.
This is an intensely searching book.

SHEED & WARD, LTD.
110-111 FLEET STREET, LONDON, E.C.4

S·P·C·K

TERTULLIAN'S TREATISE AGAINST PRAXEAS

By E. EVANS 21s.

This is an edition of the Latin Text fully annotated, and with a new translation appended. It is designed for students, and should be a valuable contribution to the resources of scholarship.

THE CROSS, THE CHURCH AND THE WORLD

By H. HENWOOD 2s.

A series of addresses on the seven words from the Cross. Each word is shown to have the greatest relevance to the world situation to-day, but the message has to be applied to the world by the Church.

THE BIBLE

By C. F. EVANS 1s. 3d.

This book, specially written for Discussion Groups, provides a stimulating introduction to the Bible which many people, without technical knowledge or learning of any kind, will find very valuable.

NOTES ON THE GOSPEL ACCORDING TO ST MARK

By J. E. FISON 1s. 3d.

This is a reprint, slightly adapted for general use, of a short commentary upon St Mark which proved itself of immense value during the War as a means by which the substance and immediacy of the second Gospel could be conveyed to men in the Forces.

Published for the Church Historical Society.

THOMAS TENISON: ARCHBISHOP OF CANTERBURY

His Life and Times

By EDWARD CARPENTER, Ph.D. 30s.

"This biography, marked throughout by patient original research and a skilful handling of documents, never ceases to be interesting, and it supplies a valuable addition to our knowledge of a somewhat neglected period of ecclesiastical history."

The Times Literary Supplement

ELIZABETH'S FIRST ARCHBISHOP

By F. J. J. SHIRLEY 2s.

Some years ago Mr J. C. Whitebrook wrote an essay on *The Consecration of Matthew Parker*. Canon Shirley, the Headmaster of King's School, Canterbury, in considering the validity of Mr Whitebrook's conclusions, has reviewed certain facts bearing upon Archbishop Parker's Consecration which appear to have escaped attention.

Northumberland Avenue, London, W.C.2